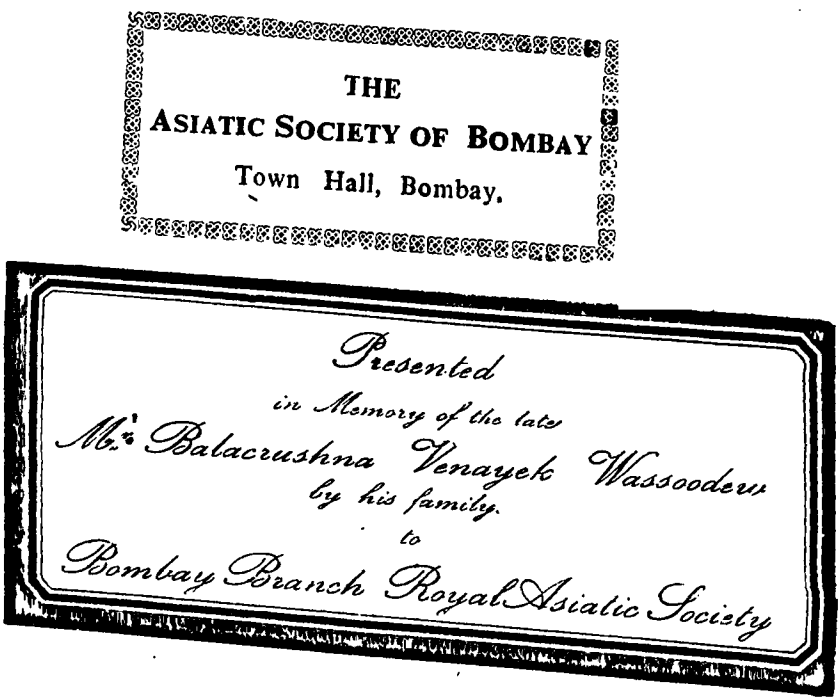
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HISTORY OF THE PARSIS



A PARSI MOTHER AND HER CHILDREN.

HISTORY

OF

THE PARSIS

INCLUDING

THEIR MANNERS, CUSTOMS, RELIGION,

AND PRESENT POSITION

BY

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AFTER their exodus from Persia the Parsis lived, as we have seen, at Sanjan for about six hundred years in tranquillity and in the full enjoyment of their religious rites under the government of the Hindu rajas at that place. They chiefly occupied themselves

in agricultural and industrial pursuits. Not only did they change the face of the territory they occupied from a dreary jungle into a fruitful, refreshing, and life-giving garden, but they enjoyed considerable prosperity more especially if taken in comparison with their neighbours. Unfortunately there is no record of any interesting or important event during this long period of six centuries, but a traveller of the twelfth century speaks of them "as rich, warlike, wandering, and clever,"—qualities seldom associated before or since.

The dispersion of the Parsis of Sanjan after the overthrow of the Hindu Government in or about the year 1315 was, as might naturally be expected, followed by a century of national depression. They had again to leave the houses they had built and the lands they had rendered fertile, and, destitute of resources, once more to seek a new life and fresh lands in another part of Gujarat. There they settled, despite their indigent circumstances, with a high character for valour, fidelity, and loyalty to the kings who had given them and their ancestors a kindly welcome when driven from their own home. The Parsis even to this day retain a grateful remembrance of the kind reception they met with at the hands of the Hindu king and his subjects. Though the result of the campaign against the invaders of the Rana of Sanjan's country was disastrous to the Parsis who took so prominent a part in it, the reputation they acquired by their gal-

lantry tended to greatly improve their condition and status, and promoted the interests of their small colonies with the ruling powers wherever they happened to establish themselves.

In this chapter we propose, therefore, to notice some of the distinguished Parsis of Gujarat, as well as the interesting events with which they were connected.

As the Parsis grew in importance at Navsari, and as, unfortunately, the members of the priesthood began to be continually at difference among themselves, it was considered advisable to elect a suitable man as chief "dastur" or high priest, who would not only be the head of the sacerdotal caste but also the chief adviser and controller of the religious affairs of the entire community. The choice for this office, made on the 12th of March 1579, fell unanimously upon a pious and learned priest named Merji Rana. By his piety, learning, and irreproachable character he not only gained the esteem of his fellow-countrymen but his fame spread far and wide, even to the ears of the Emperor Akbar the Great, and he was summoned by that wise ruler to Delhi, that he might explain to him the tenets of the Parsi religion. It is said that the emperor was favourably impressed with the religion of Zoroaster, and bestowed upon the "dastur" a free grant of two hundred acres of land at Navsari, as a mark of his royal favour. In the year 1595 Akbar

ordered a further free grant of one hundred acres of land at Navsari to the "dastur's" son, Kaikobad Mahyar, who had succeeded his father on his death. That Akbar was very anxious to know all he could learn about the Parsi religion is further shown by the fact that a Parsi "dastur" from Kerman, in Persia, had visited Delhi in 1597 to unfold to him the mysteries of the Zoroastrian religion. The emperor learned from him and Merji Rana the peculiar terms, ordinances, rites, and ceremonies of the Parsi religion, and ordered his faithful minister, Abu Fazal, to build a temple in which the sacred fire was to be kept constantly burning day and night. The emperor is also said to have assumed the "sudra" and "kusti," the badges of the Zoroastrian religion.

From the commencement of the fifteenth century the career of certain Parsis at Navsari was most distinguished. They were known as the "desais" of Navsari; they were farmers of large territories, and enjoyed great influence under the successive Mussulman and Maratha Governments. Changa Asa, a wealthy Parsi of Navsari, was the first "desai." He was appointed to that office in the year 1419, and his influence with the authorities was so great as to be practically unbounded. He was a man of eminent piety, and spared neither time nor resources in promoting such objects as he considered were calculated to better the social and religious condition of

his countrymen. It was by his encouragement and support, as we have already stated, that an Indian Parsi was first sent to Persia to obtain information on certain religious and social questions concerning his race. It was under his auspices that the Sanjan sacred fire was safely removed to Navsari from Bansda. "He represented to his fellow-citizens that it was difficult to go to adore the Atash-Behram at Bansda, for the feast connected with its worship came on the ninth day of the month Adar, which was the time of the rainy season. He afterwards made them fully aware of the benefit they derived from having the Atash-Behram in their town, and induced them to bring it there. The people applauded his proposal, and the Atash-Behram was brought with great pomp from Bansda to Navsari."[1]

Changa Asa had, through his wealth and influence, also obtained from the Hindu rajas immunity from the tribute which as foreigners they were required to pay. The fame of his piety, liberality, and goodness of heart had spread all over Gujarat, and even into Persia. Anquetil du Perron, in his account of his travels in India, says of Changa Asa that he was a faithful observer of the Zoroastrian law. He distributed his wealth among the poor, provided the Parsis with "sudras" and "kustis," and endeavoured

[1] Bhikhaji Edalji Kanga's translation of Anquetil du Perron's *Travels.*

to bring back those whom ignorance and trouble had led into many deviations from the exact practice of the Zoroastrian law. To attain this latter object he consulted the "dasturs" of Kerman on different points of the Zoroastrian religion that had been neglected in Gujarat. In course of time, when doubts arose, the "dasturs" of India, following the example of Changa Asa, wrote to their co-religionists in Iran, and their answers form the work which is known by the name of *Ravayets*, which signify histories, traditions, or reports.[1]

At his death Changa Asa was succeeded as "desai" by his son Manaksha. He was a worthy son of an exemplary father, and, like him, he laboured for the good of his countrymen.[2] He was so deeply imbued with the love of his religion that he had the Arda Viraf Nama[3] translated into a Persian poem by a learned Persian named Kavas Friboraj, who had arrived at Navsari from Persia. The Desaiship remained in Changa Asa's

[1] Bhikhaji Edalji Kanga's translation of the *Travels* of Anquetil du Perron.

[2] Manaksha Changa Asa built in the year 1591 at Navsari a "dokhma" of stone. Before this there was in that town a "dokhma" built of bricks at the expense of a Parsi lady, Manakbai, wife of one Beram Jithra, but the Zoroastrians of Persia having informed their co-religionists in India that a "dokhma" should not be built of bricks but of stone, in accordance with the injunctions of their religion, Manaksha caused a new "dokhma" to be built of red stone, which is still to be seen in that town. Manakbai's name is still venerated in Navsari. It is mentioned in all religious ceremonies and Jasans by the priests of that town.

[3] This book is noticed at some length in a later chapter.

family till the year 1595, when it passed to Kaikobad, son of Merji Rana, the chief priest of Navsari.

In the year 1714 one Temulji Rastamji Sirvai purchased a large share of the emoluments derived from the office of "desai." He was the most distinguished of all the "desais," and had a natural bent towards the highest form of politics. He placed himself in communication with Pilaji Rao Gaikwar, and induced him to establish "thanas" or posts in the Surat Athavisi. He was also entrusted with the management of the collection of the revenue of the "thanas." During his Desaiship the Navsari priesthood became greatly divided, and the quarrels among them were frequent, but by judicious awards he gradually established peace and concord among them. His name is still held in the highest veneration at Navsari.

In the year 1800 Mancherji Kharshedji, the grandson of Desai Temulji Rastamji, appears to have made himself very useful to the British authorities, who in that year formed their first connection with Baroda. When Mr. Duncan (Governor of Bombay) visited Surat in order to treat with Govind Rao Gaikwar for an exchange of territory and the cession of the Surat Chouth,[1] Mancherji was employed in the negotiation, and he exercised much tact and displayed great zeal in the performance of the task entrusted to him.

[1] Chouth, or the fourth part, means the Maratha share of the land revenue.

He also shared in the secret negotiation in 1802 between Raoji Apaji Anandrao Gaikwar and the Bombay Government, which resulted in the extrication of the Gaikwar from the domination of the Arabs, who formed a mercenary force that had acquired such great influence and power in the state that when its pay fell into arrears it seized the city of Baroda and kept Anandrao Gaikwar confined in his own palace as a prisoner. This service rendered against his own army naturally caused the extension of the influence and the increase of the control possessed by the British in the affairs of the Baroda state. For these services the "desai" was granted in 1817 by the Court of Directors a pension of two hundred rupees a month for three lives. At the present day the family of the "desai," which consists of about a hundred souls, are nothing more than landholders. Socially they occupy a high position in the Zoroastrian community of Navsari.

It was at Surat, however, that the Parsis laid the foundation of their real prosperity. Though the Parsis, in leaving Persia, had fled from Mussulman tyranny, it could not be said that in India, which then became their home, they were regarded with the same hatred by the Indian Mussulmans as they had been by those in their own country. By their pleasing manners and affable disposition, as well as by their industrious habits and their character for

sobriety, intelligence, and honesty, they soon acquired considerable influence and a secure position in this flourishing city of the Mogul.

The establishment of European trading companies at Surat at once brought them to the front, and from that date commenced the true era of Parsi prosperity and importance. Either the Parsis had the knack of ingratiating themselves in the favour of Europeans or they were selected by them for their intelligence, business habits, and integrity, for certainly the closest confidence and most cordial relations were soon established. The Portuguese, French, Dutch, and English factories all employed Parsis as their chief brokers; and without them it may be said that they found it almost impossible to conduct their trading and banking operations. One Rastam Manak, who was born at Surat in the year 1635, gained a high reputation as chief broker of the English factory at Surat. He was a man of great ability and excellent character, and had been most useful in advancing English interests in that place. He often smoothed over the difficulties which did not fail to arise between the English and the officers of the Mogul, with whom also he possessed great influence. In the year 1660 many impediments were thrown in the way of the English by the nawab or ruler of the city, and Rastam Manak took the bold step of going for redress, accompanied by the head of the English factory at

Surat, direct to the court of Aurangzeb at Delhi, when he addressed the emperor in somewhat the following terms:—

"This Englishman has come to Hindustan for trading purposes, but your Majesty's nobles are throwing many obstacles in his way. The English gentleman, now with me, is a good and noble man, and seeks your royal favour, and solicits that he may be permitted to settle at Surat and be allowed to establish a factory there for trading purposes, and that he may be protected in his business by your imperial commands." Rastam Manak was most successful in this mission, for Aurangzeb not only forbade any impediments to the establishment of the English factory at Surat but made a free gift of land for building a factory, with strict injunctions to his officers at Surat not to molest the English in any way, and to allow their goods to be imported free of duty.

Rastam Manak was useful not only to the English at Surat, but he furthered the general interests of that city. Whenever an occasion arose he sided with the aggrieved, and assisted to his utmost in obtaining redress wherever a wrong had been inflicted. As some proof of this his action may be described when a ship belonging to a Turkish merchant named Usman Chalebi was most unwarrantably seized by a Portuguese man-of-war. The Turk, being unable to obtain redress for his wrongs, applied to Rastam

Manak for assistance. Rastam at once went with his accustomed boldness to Goa, and appealed for justice to the Portuguese Governor-General Señor Vizrael, and the outcome of his effort was satisfactory to both himself and his client. His relations with the English factory remained friendly till 1690, when a circumstance arose which led to his retirement from the office of broker to that factory. This was through a disagreement with Sir Nicholas Waite, formerly head of the English factory at Surat and then Governor of Bombay. The heads of the Surat factory, however, were not in favour of his dismissal.[1]

[1] "While he (Sir Nicholas Waite) was President at Surat, Rastam, whom, from his first arrival, he had employed as broker, continued, from interested motives, attached to his views; but after he assumed the office of General at Bombay, this cautious native, discovering that his object was to make that island the centre of trade, explained to Mr. Bonnel and Mr. Proby, the English Company's servants at Surat, that Sir Nicholas Waite had promised to give him fifty thousand rupees to use his influence with the Governor to keep Sir John Gayer confined, which sum was to be paid to him individually, by advances on the prices of the Company's goods to that amount. When Sir Nicholas Waite was informed of this conduct of Rastam, he dismissed him from the English Company's employment, notwithstanding the United Trade was then indebted to him 140,000 rupees, and the separate Companies 550,000 rupees; and if the Surat council had not prevailed on the merchants to take their bills, the whole property of the English would have been seized.

"This state of affairs, between Sir Nicholas Waite and Mr. Proby, could not but produce animosities:—the former began with protesting against the conduct of the latter and of Mr. Bonnel, and they retaliated by declaring in their letters to the Court that it was impracticable to procure regular investments under the contradictory orders which Sir Nicholas Waite sent to them; and, in fact, it was impossible to execute them; and therefore, unless Rastam should be restored, they neither

Whether Rastam Manak was restored to his appointment or not is now unknown, but it appears from authentic papers in the possession of his descendants that after his death in 1721 a dispute arose between his sons and the officers of the English factory as to the amount due by the latter to Rastam's estate. Great pressure was brought to bear upon Rastam's heirs to forego their claim, and Mr. Hope, who was then head of the English factory at Surat, and after him his successors, Messrs. Cowan and Courtney, induced Momin Khan, the Nawab of Surat, through the influence of Governor William Phipps of Bombay, to imprison Framji Rastamji, the eldest son of Rastam, and to put Rastam's house under attachment. Framji was also fined by the nawab Rs.50,000, and made to pay Rs.200 daily for the supply of food to the members and servants of his family. This unlooked-for oppression filled the family with dismay, for it seemed a hard return for the valuable services it had rendered to the English. Framji's younger brother Bamanji went therefore to Bombay to seek redress from the governor, but, instead of getting the justice which he expected, he found himself placed under surveillance and unable to go anywhere beyond the limits of the island. Seeing no chance of obtaining redress from the

could be responsible for the Company's property nor their own liberty."—Bruce, *Annals of the East India Company*, vol. iii. p. 595.

authorities there, Naorozji Rastamji, the youngest of the brothers, sailed for Europe in the man-of-war *Salisbury,* in the hope of obtaining it in London. Naorozji reached England in April 1723, and was received most kindly by the Court of Directors. English sense of justice at last prevailed, and all claims in dispute between Rastam's family and the English factory were referred by mutual consent to the arbitration of Messrs. Matthew Decker, Josias Wordsworth, Edward Harrison, and John Heathcote, who awarded to the heirs of Rastam Rs.546,790, to be paid in three instalments. The first instalment of Rs.170,000 was paid on the 1st of February 1724, and the second and third, each of Rs.188,395, on the 1st of February 1725 and 1st of February 1726 respectively.[1] After this settlement of the dispute Naorozji Rastamji was presented by the Court of Directors with a dress of honour before he returned to Bombay. He was thus not only the first Parsi but the first native of India who went to England, and he came back to his native land deeply impressed with a sense of English justice. A despatch[2] was sent by

[1] The original award, which is written on parchment, is in the possession of Mr. Kaikhosru Rastamji Dadabhai Sethna, one of the descendants of Rastam Manak.

[2] LONDON *the 19th August* 1724.

OUR PRESIDENT AND COUNCIL OF BOMBAY—We the Court of Directors of the United Company of Merchants of England Trading to the East Indies send this to acquaint you that by the King George

the Court of Directors, under date 19th August 1724, to the President in Council at Bombay, apprising the Government of the settlement of the dispute, and expressing their opinion on the case.

lately arrived and the Stanhope which came in sometime before, We have received your several packets and advices giving us an account of our affairs under your Management with the reasons of your proceedings. We observe in your letters by King George that the Governor of Surat and the Merchants think it very reasonable that the late Brokers should give us satisfaction as to all just demands upon them, which as you have wrote us is what you desire and would be content with the proof of even from their own Books and accounts and to submit any matters of difference that may arise to the Determination of the Merchants of Surat to be mutually chosen by the said Brokers and you for them to conclude and settle the same.

We find in the letter by the King George that Framjee is in custody at the Surat Durbar and Bomanjee remains confined to his house at Bombay. Former letters gave us your reasons why you did not then think it proper to let him go off the Island.

The Salisbury Man-of-War, which arrived at Spithead the latter end of April last brought Nowrojee from Surat, he is since come up hither and hath laid before us several papers and accounts which are ordered to be perused and taken into consideration.

Among other Papers he gave us one intituled the case of Framjee in close prison at Surat, wherein he represents that this was occasioned by the English Chiefs', Mr. Hope's and afterwards Messrs. Cowan's and Courtney's, applications to Momeen Caun, the Surat Governor, and by a letter delivered to him wrote by Governor Phipps on which Framjee was at first confined. Then Guards set on his father Rustomjee's house after this Framjee was forced to pay Momeen Caun at times fifty Thousand Rupees and also two hundred Rupees a day for leave to supply the people in the house with Provisions and water and besides all these hardships he has undergone corporall punishment.

We are apt to think this case is greatly aggravated or at least that the Governor proceeded the rigorous treatment, to oblige Framjee to come to a fair account according to the custom of the country, which was at first civilly desired to be done without any compulsion, and ought to have been Complyed with.

Naorozji, by the creditable way in which he conducted the difficult negotiations in England, gained the esteem of all those who came in contact with him.[1] Of his father Rastam Manak it should be re-

But however the case be, we have at Nowrojee's request consented and agreed and do hereby direct and order that you do give leave to Bomanjee, if he do yet remain at Bombay, to go to Surat whenever he please without delay and that you do your endeavour by proper application to the Governor of Surat to get Framjee released from confinement, and the Guards taken off from his late Father's house, our desires being to end all differences amicably, for we would not have him oppress.

We have at Nowrojee's desire given him six letters all of the same tenor with this that as he intends to send them Overland, if any should miscarry the rest may come safe and Earlyer than by the shipping directly from hence for they will not sail till the proper season, by which you may expect an answer to your letters now before us.—We are, your loving friends,

EDWD. HARRISON, Chairman.

ABRA. ADDAMS, Deputy.	JOSIAS WORDSWORTH sen.
JOHN DRUMMOND.	JOHN GOULD jun.
WILLM. AISLABIE.	JOHN ECCLESTON.
WM. BILLERS.	EDWD. OWEN.
WM. GOSSELIN.	JOHN BANCE.
RICHD. BOULTON.	BALTZAR LYELL.
ROBT. HUDSON.	JOSIAS WORDSWORTH jun.
FRANCIS CHILD.	MATTHEW DECKER.

[1] A gentleman, who had then lately retired from the factory at Surat, wrote to Naorozji's brothers thus :—

"I have advised Mr. Nowrojee and so have several gentlemen here that you three Brothers should live amicable and peacefully in all your affairs, because in a very short time its to be hoped that the Hon'ble Company will employ you all jointly as their Broker, as is promised by my own, and Nowrojee's good friends here, but any dispute happens among you then you will ruin your business, since Nowrojee's coming to England he hath been very ill, but he hath taken great pains in this business, and every body here hath great value and esteem for him, because he hath managed this affair to the satisfaction of the

corded that he was a man of great probity and high character. He was as liberal in his expenditure and his assistance of the deserving as his wealth allowed him to be. Through his influence with the officers of the Mogul, he had saved his own countrymen from many an oppression. He built bridges and roads for the convenience of wayfarers, wells and tanks for the thirsty, and "dharmshalas" (free rest house) for weary travellers. In fact, he was unanimously regarded as the greatest benefactor of his city. On his death the whole community mourned for him and deplored his loss. The suburb of Surat, now known as Rastampura, in which he lived, was named after him. It is perhaps not less noteworthy that he owned nearly the whole of the property within its limits. His son Naorozji, after his return from Europe, settled in Bombay, and the numerous Parsi families known as Seth Khandans are his descendants. The hill now called Naorozji Hill,[1] situated to the west of the Prince's Dock in Bombay, was purchased by and called after him. He was one of the first members of the Parsi Panchayet, with the foundation of which the beginning of his career was almost contemporaneous.

Naorozji had a son named Manakji, who was born

Hon'ble Company, and for the Good and Interest of his brothers and family; therefore you ought to make him a handsome present for his long and fatiguing voyage and good services."

[1] From this hill is quarried the best blue basalt obtainable in Bombay.

at Surat in 1688, and whose name is memorable in the annals of Bombay. He came to that city in 1730, engaged in extensive mercantile operations, and opened a branch firm in Mysore. The small fire-temple in Bazar Gate Street, still known as Manakji Seth's "adaran," was built at his expense in 1733, and the "wadi" called Manakji Seth's "wadi," was also the creation of his generosity and charitable disposition. In 1747 he built a tower of silence at Surat. In Bombay the Parsis are also indebted to him for a tower of silence. He and his sons largely contributed towards the building of that place of burial. He was the first Parsi who entailed his estate in favour of his eldest son, and of the eldest heirs-male of his body lawfully begotten.[1] On his death he settled a portion of his property in trust as a permanent endowment for the charitable institutions he had founded, and which he had supported during his lifetime. He was the head of the priestly caste in Bombay, and commanded great influence. Whenever schisms occurred among the priests his opinion was tantamount to law. At the present day, however, though his heirs are duly recognised, the headship of the family is little more than nominal. As we have given this short biographical account of Rastam Manak, the broker to

[1] The present inheritor of the entailed estate is Mr. Jalbhai Ardeshir Seth, a young man of intelligence and considerable promise. Last year he travelled in Europe and America.

the English factory at Surat, and his descendants, it is only right to also notice prominently the name of Mancherji Seth, who was broker to the Dutch factory at the same place.

Mancherji Seth was born at Surat in the year 1715. He was of humble origin, having been in the service of Manakji Naorozji Seth of Bombay. In his latter days he was largely engaged in commerce, and conducted an extensive business as broker to the Dutch factory at Surat. He possessed great influence with the nawab of the city, which he invariably employed for its good and for that of its inhabitants. His fame reached Delhi, which city he visited twice. He was more than once admitted to audience by the emperor. He built a large "dharmshala" at Surat for the benefit of his co-religionists, and handed it over to the trustees of his community. He contributed most towards the building of an exceptionally large tower of silence with four hundred and seventy-six "pavis" or receptacles, and built one at his own entire expense for the use of the Parsis of Nargol. He founded many charitable institutions, and built a number of wells in and around Surat, and was altogether a very liberal and charitable man. In fact, he bestowed blessings on all connected with the city by his liberality. His name is therefore still held in the highest respect in Surat. Mancherji Seth was the head of the Shehenshais in the "Kabisa" controversy

with the Kadmis. His contemporary Dhanjisha Manjisha, the head of the Kadmis, was an extensive "jaghirdar." He also traded largely with Bombay and China, and owned a great number of ships, besides many country craft called "batelas," which were used for the coasting trade.

In 1667 there died at Surat Nanabhai Punjiabhai, who was the head of the Parsi community of that city. The Modis of Surat are his descendants. Nanabhai was in the highest sense of the term a charitable man, while his building a "dokhma" at Surat testified to his religious feelings.

Since Nanabhai's time his descendants have been the heads of the Parsi community at Surat. All representations from the Parsi community, formerly to the nawab and latterly to the English authorities, were made through their medium. When Bhimji Kuvarji was the Modi of Surat, he represented to the Nawab Hyder Ali Khan the grievances of the Parsis in being impressed by the Mahomedan officers of the nawab for various kinds of labour, among which the most disagreeable was the digging of graves for dead Mussulmans; and the nawab was pleased to issue a firman exempting the Parsis from such impressment. In former times as well as at the present day the Parsis levied small dues upon marriages among their co-religionists for the benefit of the funds for the amelioration of the poor belonging to the

Parsi community, but the "kazis" (magistrates) of Surat had forced the Parsis to pay the contribution to them. This firman prevented the "kazis" from appropriating these dues, and directed the Parsis to apply the funds to the purposes of their caste alone. We give here a literal English translation of the firman.

"To the Asylum of Affection, possessor of Nobility, MODI BHIMJI KUVARJI, the Davar of the caste of Parsis, may you be protected.

"Your Vakil presented a petition to the (Royal) presence which is full of lustre, representing that the Mutasudis (clerks, meaning the Nawab's), Talukdars (District Officers), and other Mussulmans, regard Parsis lightly, and by reason of religious hostility and in an arbitrary manner impress them for the purpose of digging the ditches of the fort and the walls of the city of Surat, as well as the grave-pits for the interment of their dead, which is not allowed in the religion of the Parsis, and far from purity; and further, that from days of yore you have been in the habit of collecting fees from the Parsis on occasions of marriages and re-marriages according to the usage of your caste, and appropriated the same to the wants of your community; but that the Kazis of the seaport city of Surat and of other places also, taking advantage of their influence, collect from the Parsis large sums of money on occasions of marriages and re-marriages, in the same manner as they take from Kunbis, Kachias, and other low classes of the Hindu community, and also interfere in matters affecting the (Parsis') religion, society, and caste, matters which are connected with the office of Davar. Having made such a representation, he (your Vakil) applied for a sublime firman or mandate for the discontinuance of the above-mentioned works (imposition) and excesses. In these days we have been honoured with a sublime mandate under the seal of Kutbul Mulk Yaminuldaola Zafarjang Yariwafadar, the Prime Minister (of the Emperor), and orders have been issued to all Mussulmans to the effect that they should refrain from the practice of excesses and from

improper behaviour; that they should on no account impress Parsis for work hereafter; that they should not practise those things which are likely to injuriously affect their religion; that none of the Kazis of the town of Surat, and all other places within the 'talukas' or districts included in the Subah or province of Ahmedabad, should levy fees upon Parsis on occasions of marriages and re-marriages, and that they should not interfere in matters affecting their religion, society, and usage of the caste,—matters with which the Parsi community and their Davar are connected (that is have to deal). You are therefore informed that you may rest assured that such arrangements as were necessary have been made; that no person will in any manner annoy the Parsis, and that should any person disregard this sublime Order, he will meet with due punishment. These few words have been written down in the shape of a Parvana, or Order, in order that it may be used whenever there may be an occasion."

Dated the 29th Zilhij Anho Hijri 1127 (A.D. 1710-11).

The present Modi of Surat, Rastamji Kharshedji, now in the enjoyment of green old age, succeeded to the Modiship when very young, with the express consent and sanction of the Government of Bombay. He has shown himself a very loyal subject of the British Crown, and, whenever circumstances required it, his influence in his community at Surat has always been beneficially asserted at the request of the authorities. He has lately been honoured by the Government of India with the title of Khan Bahadur.

In the year 1697 there was born at Surat Sorabji Kavasji, ancestor of the well-known Khan Bahadur Ardeshir Dhanjisha of that city, an account of whose life will be given on subsequent pages. Sorabji

possessed considerable knowledge of mechanics, and was a man of real talent. A lucky circumstance laid the foundation of his future success. It so happened that a clock, which had been presented to the Emperor of Delhi by the Sultan of Turkey, got out of order. Many persons tried to repair it, but failed to put it right. The emperor thereupon sent orders to the authorities throughout the length and breadth of his dominions to find out and send to Delhi all persons competent to repair the clock. Sorabji's fame as a mechanic was not unknown to the Nawab of Surat; and, in obedience to the imperial commands, he sent him to Delhi in the year 1744. He was entrusted by the emperor with the work, which he performed most satisfactorily to the astonishment of the emperor and his nobles. This achievement gained for him the title of Nek Sant Khan, or lord of the auspicious moment. By the emperor's desire Sorabji remained at court for some time, and while there taught many persons, without remuneration, the art of repairing watches. The emperor was much pleased, and bestowed many favours upon him. Among other honours he conferred upon him the title of Sardar of a force consisting of two thousand infantry and five hundred cavalry. At the same time his two sons received the titles of Beheremandkhan and Talyarkhan. He also gave him the right of collecting the custom dues of Surat, besides several "jaghirs"

in the Parchol, Chaurasi, and Daboli "parganas" (administrative subdivisions) of the Surat Zilla. Being thus established in high estimation at Delhi, he naturally became still more respected by all classes of his own community, and there is no doubt that by means of his exceptional influence some valuable privileges were obtained for the English at Surat. On his return from Delhi in 1760 to his native place Sorabji was appointed Comptroller of the Surat Revenue, and entrusted with the important charge of the presentation of Khilats (dresses of honour) to the Honourable Charles Crommelin and Mr. John Spencer, the heads of the English factory at Surat. On the 2d of May Sorabji Nek Sant Khan was presented, in full darbar, with a dress of honour by the representative at Surat of the Honourable East India Company. He died in 1772 at the ripe age of seventy-five. He was a man of charitable disposition, and gave free sites of land for religious institutions. After his death his two sons, Bejanji Sorabji Beheremandkhan and Pestanji Sorabji Talyarkhan, in addition to the administration of their father's "jaghirs," as well as the farming of the custom duties, engaged themselves extensively in trade in cotton, piece-goods, and silk.

Sorabji Nek Sant Khan had a grandson, Dhanjisha, who was not less distinguished for good sense and public spirit than his ancestors had been. After the death of his father, in the year 1791, Dhanjisha

was appointed "mamlatdar" (chief divisional officer) of Olpad, Karod, and Walwad; and in 1800, when the Honourable East India Company took Surat from the nawab, he was appointed native agent of the small neighbouring states of Sachin, Bansda, Mandvi, and Dharampor. One of the most striking acts of his life was the courage with which he joined a detachment of English troops ordered to bring to bay a false prophet who had proclaimed that he was the Mahdi foretold by Mahomed. His courage was conspicuous, and rendered his early death at the age of forty during the operations the more sad. This pretended Mahdi appeared in the year 1810 in the small town of Bodhan, belonging to the Raja of Mandvi, and about fifteen miles from Surat. He wrote to the chief of Surat, desiring him to accept the religion of Mahomed or to fight the matter out.[1] The chief of Surat, Mr. Crow, who was a man of courage and resolution, at once saw that if

[1] "To all counsellors and the Hakim of Surat: Be it known that the Imanmul Deen, of the end of the world, or Emaum Mehdee, has now published himself, and the name of this durveish is Ahmud; and that in the Hindevie they call him Raja Nukluk. Be it further known to you that if the Esslaum (the Mahomedan faith) is accepted, it is better, otherwise empty the town, or, on the contrary, you may prepare for battle. This fakir is now come down from the fourth sky with four bodies, combining Adam (on whom be peace), Essah the son of Marium, Jesus the son of Mary, and Ahmud (on whom be peace), and they have all four come upon one place; they have no guns nor muskets with them, but a stick and a handkerchief are with me: be yourself prepared. Dated 11th Zilhij, corresponding with the 17th January 1810."—Briggs's *Cities of Gujarashtra.*

energetic steps were not taken to seize the false prophet, the spark of fanaticism would spread and serious consequences might ensue. He therefore resolved to invest the mosque where Abdul Rehman had taken up his quarters with about seventy-five Arabs, and this he proceeded to do with a troop of dragoons. Dhanjisha Beheremandkhan accompanied the force in his capacity of native agent. The dragoons arrived about daylight at Bodhan. Dhanjisha was among the first to cross the river, and he endeavoured to prevail on the fakir to surrender himself without a vain resistance. The Mahomedan was obdurate, and Dhanjisha was killed in this attempt, together with the raja's "vakil" and some others near him. Thus did the brave Dhanjisha lose his life at the early age of forty, and the Government of Bombay generously bestowed upon his widow a pension of Rs.3,000 per annum in recognition of the valuable services of this gallant officer.[1]

[1] The following extract of a letter addressed by Mr. Crow, the agent at Surat, to the Governor in Council at Bombay shows the manner in which this Mahdi was disposed of :—

"Two borahs of Bodhan were sent to me by the kazi with a letter they had brought to him from the fanatic, and one to me, desiring me to accept the religion of Mahomed, retire, or fight.

"The best part of this and the following day was taken up in collecting information, which all bespoke the determined resolution of the fanatic and the hearty concurrence of his brother Mahomedans to try a revolution here, when I resolved to take the sudden step of seizing him. Two troops of cavalry were ordered to proceed by night to Bodhan, in order to invest the place and get hold of him if they could,

Dhanjisha Beheremandkhan left two sons, Phirozsha and Ardeshir. They also greatly distinguished themselves in the service of the British Government, and no history of Surat would be complete without a short account of their distinguished careers.

Phirozsha attained to a high position in the British judicial service by the zealous and efficient discharge of his public duties. Commencing life as a clerk in the local chief court of justice under Mr. Crow, he was appointed in succession to the posts of "mamlatdar," of native political agent for the Bombay Government in Bansda, Dharampor, and other districts, of principal Sadar Amin of Surat, and finally to that of

or bar his departure till the arrival of four companies of infantry. Captain Cunningham, who commanded the infantry, Dhanjisha Beheremandkhan, a vakil of the Raja of Mandvi, and four scouts attended them.

"The dragoons arrived about daylight at Bodhan. Dhanjisha was among the first over the river and endeavoured to prevail on the fakir to surrender himself, but was killed in the attempt, with the raja's vakil and some others near him.

"A furious engagement ensued betwixt the people and troops, in which the former had recourse to every species of sorcery and madness, and left nearly two hundred dead on the field. The cavalry lost a corporal and two privates, and several horses, and saw the town in flames when they came away. Shortly after their departure the infantry, under Captain Cunningham, renewed the attack to the destruction of many more, and amongst them the fanatic himself, Abdul Rehman, who had been wounded by the dragoons, and taken refuge with several more in a blacksmith's hut. The raja had been two or three days confined by him, but had made his escape the morning of the attack, it was not known whither. The 56th regiment was ordered on to Mandvi; and the religious commotion was by the death of Abdul Rehman totally allayed."

native judge in that Zilla,—all which appointments he filled with honour to himself and unqualified satisfaction to the Government of Bombay. These services were well requited by the authorities of the Presidency, who, in the person of the Governor, the Honourable Mountstuart Elphinstone, accorded him the honour of a public darbar, at which, in addition to the gift of a costly dress, he was presented with a substantial "jaghir," consisting of half a dozen villages, producing a gross annual income of Rs.12,000. He continued to discharge his duties as a judicial functionary until his death in June 1843, when public respect unanimously conceded to him the tribute of a funeral demonstration such as has not fallen to the lot of any native in this country. The annals of the Parsi race record nothing more touching or impressive than the universal regret with which the sad event was received by every section of the local community, or than the eagerness with which all classes vied with each other in rendering due homage to the memory of one who had been so beloved. From the prince to the peasant, from the highest Government official to the smallest shopkeeper,—all ranks united in accompanying the remains of the departed to their last resting-place, while the pomp and solemnity of the display were enhanced by the general adoption of mourning tokens and the vast proportions of the melancholy cortege. Immediately behind the bier, says a local chronicler of

the scene, came a numerous assemblage of Zoroastrians, consisting of the whole of the laity, the "dasturs," "davars," and spiritual heads, of the community, numbering in all upwards of fifteen thousand persons. Then followed an array of court officials, including judicial functionaries of every grade—"kazis," "muftars," "nazirs," "amins," "vakils," agents, and writers. These were succeeded by an imposing body of horsemen, headed by the Rana of Dharampor and his staff of personal attendants. Next followed a detachment of the nawab's horse, under the command of the "diwan," Mirza Mahomed Ali Beg Khan; then an immense throng of Hindu residents, comprising bankers, money-lenders, tradesmen, and shopkeepers; nor was there absent a representative muster of Mussulmans, of the upper and lower ranks of Armenians, of Moguls, Jews, and other races, making up in all some three thousand persons. Lastly came a miscellaneous crowd of "kolis," or people of the fishermen caste, and "kunbis," or cultivators, with the latter of whom the deceased had been a great favourite. All this motley crowd, diversified by race and speech, costume and complexion, accompanied the bier from the private residence of the deceased at Salavat Por to the limits of the tower of silence, where the non-Zoroastrians, debarred by Parsi custom from nearer approach, awaited the completion of the ceremonies, at the close of which they fell into the procession again, and marched back in the same

orderly fashion to the place of starting. This last homage which was paid to this distinguished public servant shows how highly he must have been esteemed during life, and how greatly he was honoured at his death, both by the people and by the Government. His name, even at this day, is remembered with affectionate regard by the people of Surat.

Phirozsha's younger brother, Ardeshir Dhanjisha, was not less distinguished. He was a man of rare energy and ability, and won his laurels as "kotval" (native superintendent of police) of Surat. His long and chequered career as a meritorious servant of the British Government is well worthy of record. By his deeds, courage, and endurance he fully merited the title of "Bahadur" or brave.

Ardeshir began life as a clerk in the chief court of justice at Surat, and rose by successive steps to be principal Sadar Amin of that city. Throughout his career he was distinguished by a strong sense of public duty and an untiring zeal for the welfare of his fellow-countrymen in Surat. In 1822, when that ill-fated city was visited by a terrible inundation, his exertions, involving imminent risk to life and limb, and extending without remission over six days and nights, were beyond all praise, and resulted in the preservation of thousands of lives. These vigorous and unselfish efforts were appreciated at their true value by the Government, who, in the person of Mr.

Romer, judge of Surat, bestowed on him in public darbar a costly dress of honour and a richly caparisoned charger, besides a handsome acknowledgment in writing of his daring and meritorious activity during a period of general calamity. But water was not the only foe from whose ravages Ardeshir exerted himself, and not unsuccessfully, to rescue his unfortunate fellow-citizens. Fire and water have for many decades past been alternately desolating the ancient city of Surat, and the extensive conflagration of 1837 would have proved much more disastrous in its consequences than it was had it not been for the indefatigable energy and timely efforts of this distinguished public servant.

Besides combating these dangers and mitigating their evils the subject of our sketch had to organise means, in conjunction with his British superior, for the destruction of a vast and skilfully conducted confederacy of pirates and plunderers who infested the city and river of Surat. We quote here some remarks which occur in this connection in Briggs's *Cities of Gujarashtra*:—

"To form any idea of the state of Surat at this time, and to appreciate the exertions of Ardeshir, it must be borne in mind that both the city and the river were plagued with robbers and pirates equally daring and adroit. The indolent avariciousness of the citizen was exposed to the rapacity of his needy neighbour, at whose means the villainous Koli of Gujarat could be introduced into his dwelling; and the nature of such felonies was

frequently rendered more atrocious by the commission of murder; but the stealthiness and security with which such feats were performed wholly defeated the aim and the ends of justice.

"Nor was the system of piracy any half-handed measure: the *Gifts of the Ocean* (the happy sobriquet) were shared from Cambay north as far southward as Daman—by a leagued fraternity, whose emissaries were too frequently the servants or friends of the enterprising merchant. It was nothing unusual to learn of singular storms and stranger shipwrecks; yet Swali Nest or Thari Hole had received many hundred bales of cotton or richer spoil both unsoiled by the sea and unknown to any voyage but that of the river. The gains were equally distributed, which permitted the existence of the band such a series of years. But even this nefarious, audacious, and extensive plot perished under proper vigilance and due discrimination.

"Mr. Anderson, lately Governor of Bombay, a man of severe thought and determined principles of action—when session judge of Surat, had bestowed some attention on this subject, but was at fault as to the means of extirpating these evils, and he bent his eye upon a young and adventurous instrument for accomplishing the required purpose. His penetration of character found in Ardeshir the willing engine. From this period are to be dated the extraordinary exertions of Ardeshir for Surat. Instantly diverting his notice to the amount and nature of the existing sore, he probed their extent, and then resorted to remedial steps."

Ardeshir was the fortunate recipient of many marks of distinction. Frequent public darbars were held under Government instructions to do him honour, one under the immediate direction of no less a personage than Sir John Malcolm, then Governor of Bombay, who invested with his own hands the brave Ardeshir with a costly "khilat," and conferred upon him the title of "Bahadur" of which he was so justly proud, in addition to the gift of a

horse richly caparisoned with gold and a "jaghir" of four villages in Gujarat, yielding a collective revenue of Rs. 3,000 a year.

A gold medal was subsequently presented to him at a public darbar by Mr. Sutherland, the judicial commissioner. It bore the following inscription :—

"This medal is presented to Ardeshir Dhanjisha Bahadur, Kotval of Surat, in token of the high sense entertained by the Bombay Government of the diligence and fidelity with which he has performed his public duties, both as an officer of police and in other capacities."

Nor were the public at large, whom Ardeshir served in a truly self-sacrificing spirit, unmindful of the many obligations under which he had placed them. His magnanimous efforts were directed not only to the rescue of their lives and property from fire and flood, and from the violence and depredations of Bhils, Pindaris, and other robber tribes, but also to the elevation of their intellectual and social condition by the creation and endowment of institutions of public utility. On numerous occasions was this heroic benefactor of Surat presented with public addresses in grateful acknowledgment of his great worth as a public servant and as a personal friend of the thousands of citizens whom he had from time to time benefited. At such times the public enthusiasm always ran very high, and the demonstrations of heartfelt appreciation and goodwill made

by the populace must have filled Ardeshir himself with some surprise mixed with gratification. The darbar held by Mr. Anderson, judge of Surat, on 12th February 1849, under Government auspices, was the last public tribute of respect paid to this popular favourite, at the same time that it marked the close of his honourable and prosperous career as a Government official. The reception accorded to him on this occasion was as warm and spontaneous as former assemblages of the same kind had been. The speech of Mr. Andrew, the president, delivered to a mixed assembly of natives and Europeans, dwelt in glowing terms on the incidents of Ardeshir's praiseworthy career, and before its close the representative of the British Government conveyed to the principal Sadar Amin the warm acknowledgments of Government and their high estimation of his character and worth as a public servant. Ardeshir replied, expressing his thanks in appropriate terms. At the termination of the proceedings the entire assembly formed themselves into a procession, and escorted the hero of the day to his residence.

The only incident that, for a time, threatened to obscure the lustre of Ardeshir's fame took place in 1844, when he was charged by Mr. R. D. Luard, a judge, with complicity "in a conspiracy alleged to have been entered into by him with others for the

purpose of ruining one of the most respectable firms at Surat, and with other acts unbecoming an officer of his high repute and standing." With these painful charges hanging over him, the principal Sadar Amin was suspended from his office, and a searching investigation was instituted, which happily terminated in a complete and honourable acquittal. This satisfactory issue of the inquiry, ably and impartially conducted by Mr. Remington, assistant resident at Baroda, was readily acknowledged by the Government at a darbar held under the direction of Mr. Andrew, the official representative, for the purpose of publicly exonerating the accused, and reinstalling him in his office of principal Sadar Amin with due pomp and ceremony. The words employed on this occasion by the presiding officer, and quoted below, convey in fitting terms the opinion of Government as to the result of the inquiry, and their unfeigned gratification at its issue :—

"As the best consolation I can offer you for all that you have suffered, I would suggest to you my conviction, that you will hereafter not regret the painful prosecution and anxiety to which you have been subjected, for the glorious result in which they have issued under such peculiarly disadvantageous circumstances must have the effect of disabusing the most sceptical of any doubts and suspicions they may have hitherto entertained of your conduct and character, and in that another opportunity has been afforded to Government to honour you in the eyes of the community.

"It now only remains for me thus publicly to present to you the orders for your resuming charge of your offices of 'kotval' and

principal 'sadar amin,' which I do with the full assurance that you continue, by your zeal and fidelity, to maintain the high rank you have obtained for yourself in every department of the public service in which you have been employed."

The honours accorded to Ardeshir at this darbar, and the numerous congratulations he received in token of the public gratification at his acquittal and reinstatement, were minutely recorded in the newspapers of the time, and an extract from one of them will form an appropriate close to our sketch of this Parsi celebrity of modern times :—

"The late principal 'sadar amin' was escorted from his own residence to the 'adawlut' or chief court-house by the collectors' and judges' body-guard and by a throng of 'chobdars' and leading citizens of all classes, he himself being gorgeously attired in the robes of honour conferred on him by Sir John Malcolm, and riding in palanquin with girded sword, also the gift of the same governor, and his breast adorned with the gold medal commemorating his valour. A guard of honour consisting of a detachment of the 19th N.I., with band and colours, awaited his arrival at the court-house, on reaching which he was ushered into the presence of a brilliant assembly, which was adorned by the presence of the leading inhabitants, native and European, of the Baxi and the Nawab of Surat, of the Raja of Dharampor, and other visitors of rank and distinction. After the Government resolution, exonerating him from all suspicion of misconduct and restoring him to his rank and honours, had been read out and translated, a congratulatory address from the whole of the residents, bearing many thousand signatures, was presented to Ardeshir, amidst vociferous shouts of triumph and rejoicing. When the darbar broke up, the assembly accompanied him in procession to his residence, its ranks being swelled by the enthusiastic crowd which awaited without. A body of mounted police went in front, succeeded by a miscellaneous throng of musicians, who played with the zeal and energy characteristic of

those who were bent upon doing the renowned 'kotval' all the homage required by the occasion. Behind these went the collectors' and customs' body-guard, closely followed by the garrison band, the palanquins of the principal 'sadar amin' and his son, of the nawab's son-in-law, and that of the Baxi, and far in the rear came the cavalcade, headed by the Raja of Dharampor. The procession, on reaching the limits of the fort, was greeted with the thunders of cannon, roaring out their welcome from on board the mercantile fleet on the neighbouring river. As it passed down to the riverside, flower-sellers, who with baskets full of flowers lined the road, cast their floral offerings in the direction of Ardeshir's palanquin and along the thoroughfare, in lavish abundance, perfuming the air all round. Thousands flocked to participate in this magnificent ovation, and the air resounded with the cries of 'Victory to the kotval;' 'the Almighty bestow on him long life and prosperity,' etc."

After his retirement in 1846 Ardeshir ceased to take part in public affairs, and led more or less a secluded life until his death in 1856.

The name of Dadabhai Nasarvanji Modi, who was born at Surat in the year 1760, will ever be remembered by the Parsi community at that place. He was a merchant, and had amassed considerable wealth. He was still more, a benevolent and charitable gentleman. It was Dadabhai's earnest desire to build before his death an Atash-Behram in his city, but he unfortunately died ere this long-cherished wish could be accomplished. His widow was, however, as charitable and generous as her departed husband, whose wishes she carried out by building on 19th November 1823 the sacred edifice and commemorating his name by associating it with the Atash-Behram. Dadabhai left

no heir, and his family became extinct; but the Atash-Behram is a lasting monument to his memory as well as of his wife's tender love and regard. The man who builds an Atash-Behram or chief fire-temple is sure to live long in the memory of the Parsis, for it is the principal of their sacred places. The more religiously inclined pay daily visits to them to offer up their prayers to God.

Besides those whom we have mentioned in this chapter there were many old Parsi families whose names are still held in high esteem at Surat, but it is impossible to notice them all at any length. One Ratanji Manakji Enti, who was born in the year 1733, deserves however to be mentioned for his commercial enterprise in distant parts of the globe. He was the first Parsi who went to Arabia in pursuit of commerce, and visited Mecca and Jedda. He travelled through different parts of Arabia, and on his return to Surat opened an extensive trade with that country. Ratanji was also a man of an exceedingly charitable disposition. He built a "dokhma" at Somari, near Surat, and a large "dharmshala" for the use of the Parsis in that city. He also greatly distinguished himself during the dreadful famine which scourged Gujarat in 1790 by his indefatigable exertions in superintending the feeding of the poor, and in making arrangements for the cheap supply of food to the famished population. At that time a new coin

was introduced in Gujarat, and he resolved not to sell grain for any other but the new coin; whereupon he was surnamed "Enti," or the obstinate, and the new rupees began to be known in Surat as Entishai rupees.

In an account of the distinguished Parsi families of Surat the Bhavnagris may be mentioned. Jamasji Framji Bhavnagri (1744) was a wealthy "jaghirdar," and he caused to be built at his own expense a large tank of solid stone for the use of the public at Bhavnagar.

Another very wealthy, influential, and public-spirited citizen of Surat, who deserves mention in these pages, was Nasarvanji Kohiyar, who died in 1797 at the age of eighty. He was the agent of the Dutch factory at Surat, and carried on an extensive business in maritime insurance as the representative in his city of an eminent firm of Bombay merchants. He traded on his own account, among other countries, with Persia, which he twice visited. He was of a deeply religious nature, and his public work, which mostly took a religious form, survives to this day in a fire-temple which he established at Yezd in Persia, and for which he sent the sacred fire all the way from Surat by land, an especially hazardous and difficult undertaking in those days. He endowed this fire-temple with "jaghirs," and instituted in connection with it an annual religious feast which is still known as Kohiyar's Gahambar. He also built a fire-temple at

Surat, and revived among his co-religionists in India the ancient Persian institution of the Jamshedi Naoroz, or the feast of the vernal equinox. Towards the persecuted Zoroastrians of Persia who sought a refuge in India, or who came there in quest of an opening for their talents, his hospitality was unbounded. Nor were his sympathies confined to his own race or creed. He was versed in the tenets of the Kabir Panth, or the philosophico-religious sect founded by the well-known Hindu reformer Kabir, for whose teaching he had a great predilection. He was well read in the Persian and Arabic languages, and he was one of the most enlightened citizens of Surat of his time.

He was succeeded in his business by his son Kharshedji, who died in 1852 at the age of seventy-seven. While carrying on the family business of maritime insurance Kharshedji extended his dealings to China, sending his eldest son Fardunji to that country in 1815. Having met with reverses in business, and losing the remnants of his fortune in the great fire at Surat in 1837, when the family mansion was burnt down, Kharshedji devoted the latter portion of his life to literary pursuits. He was well known as a student of Oriental literature, and was considered an authority in all matters pertaining to the Zoroastrian religion. In his character as a scholar he enjoyed the esteem and friendship not only of his own people, but

also of Messrs. Romer and Anderson, who successively held the post of judge at Surat, and took a deep interest in Oriental researches. He was well versed in the Persian, Pehlevi, Zend, and Sanscrit languages; and his library of Oriental manuscripts, especially of those bearing on the religion and history of the Parsis, which were for the most part destroyed in the fire of 1837, was considered one of the best of its kind in Western India. He had five sons, all of whom entered the British service and rose to such offices of trust and responsibility as were open to the natives in their times; and the eldest of them, Fardunji, was the first to establish in the city of Broach, about the year 1831, a reading-room and also a scientific society known as the "Scientific Maktab," which Lieutenant Christopher Birdwood,[1] afterwards Commissary-General of Bombay, looked upon "not only as one of the many proofs which the Parsi community had already given of their enterprising and liberal spirit, but also as an evident sign of the times."

The name of Kharshedji Jamshedji Modi, who had attained a high position in the service of Bajirao Peshwa, deserves a record here. He was originally a resident of Cambay, and joined the office of Colonel

[1] The people of Bombay will always cherish the memory of the late General Birdwood, a man of singularly pure and blameless life, and superior to all prejudices of caste, colour, and creed. He was called Maharaja by his many native friends.

Close, the Resident at Poona, where his abilities were soon perceived, and he was raised to the position of native agent. He was a person of comprehensive judgment and great address. In the above capacity he frequently came into contact with Bajirao, who not only consulted him on all important questions but also appointed him with a large salary to the post of Sar Subha or Governor of the Carnatic, a post which he held at the same time as he filled that of native agent under the English resident. It is almost impossible in any native government for an alien to hold high office without exciting the envy of the officers of the state, and one of the Peshwa's sardars, Sadasiv Bhau Mankeshvar, preferred charges against Kharshedji of corrupt practices in the affairs of his government. But the Peshwa took no steps to investigate them.

Another of Bajirao's sardars, named Trimbakji Danglia, informed Mr. Elphinstone, who was then Resident at Poona, that Kharshedji was conspiring with Bajirao against the English. The intrigues of a native court were thus to bring this Parsi into trouble. Mr. Elphinstone then considered that Kharshedji's position at the Residency was incompatible with his appointment as governor of a Maratha province, and he was called upon to resign the one or the other. Kharshedji knew what was good for an honest man, and he stuck to his less lucrative post in the English service, and resigned the higher office under the

Peshwa. The intrigues were renewed in different forms, and he was at length removed from the Residency, but with a handsome provision for him in his native country. Before he could leave Poona, however, he died (1815) of poison, but whether administered to him by others or taken by himself was never ascertained, although a long and strict investigation was made.

A short notice of one Maniar, who, after Naorozji Seth, was the second Parsi to visit England (1781), will be both interesting and appropriate. His mission was of a political character. He and a Hindu gentleman were deputed to England by Ragunathrao Peshwa for the purpose of obtaining from the East India Company and the British Government the assistance of their troops. Both these gentlemen seem to have lived in England in the most orthodox style of their native land, and were they to rise from their graves and see how the Parsis and Hindus of the present day now live and board in England they would be struck with horror and dismay, and we are afraid they might consider that nothing short of eternal perdition would be their doom. On the return of Hanmantrao and Maniar, the Peshwa thanked the Right Honourable Edmund Burke for the kindness and attention which he had shown to his agents.[1]

[1] The following is from *Burke's Life*, vol. iii. p. 46 :—

"Hanumant Rao, a Brahman of high caste, and Maniar Parsi, arrived in England as agents of Ragunath Rao, who had some business to

We may bring our consideration of the distinguished Parsi families of Gujarat to a conclusion with a short account of a Parsi family which greatly distinguished itself at Daman, a small town still in the possession of the Portuguese Government.

transact with the East India Directors and British Government. They were found by Mr. Burke under very unpleasant circumstances, occasioned by their peculiar modes of life, and the obligations of their religion; with the attention to strangers for which Mr. Burke was so remarkable, he took them down to Beaconsfield, and it being summer, gave them up a large green-house for their separate use where they prepared their food according to the rules of their *caste*, performed their ablutions, and discharged such other duties as rites of their religion and their customs required, and as circumstances permitted. They found great pleasure in Mr. and Mrs. Burke's society and where they were visited by many distinguished people whilst they sojourned at Beaconsfield. In autumn they set out on their return to India, and on their arrival there, Ragunath Rao wrote to thank Mr. Burke for his kindness to his agents. The fragment of Burke's reply, which is here given, was written probably at the end of the year 1782."

Mr. Burke's reply to Ragunath Rao's letter of thanks was as follows:—

"You may set too much value on the few and slight services, that I have been able to perform for your agent Hanumant Rao, and his assistant Maniar Parsi. It was nothing more than a duty one man owed to another. Hanumant Rao has done me the honour of being my guest for a very short time, and I endeavoured to make my place, as convenient as any of us are able to do, for a person so strictly observant as he was of all the rules and ceremonies of the religion, to which he was born, and to which he strictly conformed, often at the manifest hazard of his life. To this I have been witness. We have, however, Sir, derived one benefit from the instruction he has given us, relative to your ways of living; that whenever it shall be thought necessary to send gentoos of a high *caste* to transact any business in this kingdom, on giving proper notice, and on obtaining proper licence from authority for their coming, we shall be enabled to provide for them in such a manner as greatly to lessen the difficulties in our intercourse,

Bhikhaji Bharda, the great-grandfather of the present head of the family, Mr. Manakji Kavasji Damanvala, was the head priest of the Zoroastrian community at Tárapur in the years 1745-46. The family had from early times been settled at this place, and enjoyed some influence with the darbar of the Peshwa at Poona. Bhikhaji Bharda enjoyed also the reputation of being a wealthy man. He could not hope, however, to escape from the marauding expeditions of the Pindaris, who were the pest of the country, until Lord Hastings curbed their pride and put an end to their exactions. On one occasion, when the Pindaris had carried away the whole of his possessions, even to the ornaments of his daughters, he is said to have stopped them, offering them more gold, which he had secreted in the hollow of the legs of his bedstead, if they would only return his daughters' ornaments, because, as they belonged to their husbands, he only held them in trust. The Pindaris, while they marvelled at the extreme simplicity of the old man, feigned acquiescence with his request, but

and to render as tolerable as possible to them a country, where there are scarcely six good months in the year. The suffering these gentlemen underwent at first was owing to the ignorance, not unkindness of this nation. I am sorry, Sir, to inform you that I can give you no sort of hope of your ever obtaining the assistance of the troops you require. It is best at once to speak plainly, when it is not in our power to act. Hanumant Rao is a faithful and an able servant of yours, and Maniar Parsi used every exertion to second him. If your affairs have not succeeded to your wishes, it is no fault of theirs."

only with the intention of taking away the secreted gold as well as what they had already plundered. This they did without compunction of conscience. After this affair the family removed to Udvada, and some time later made Daman their principal place of residence. Bhikhaji's son Beramji applied himself from an early age to trade, ingratiated himself into the favour of the native rajas of Mandvi and Dharampor, farmed the revenue of several of their villages, and in course of time amassed a large fortune. In those days the route of all the opium traffic from Malwa passed through Daman. Beramji, and after him his sons Bhikhaji and Kavasji, possessed a large interest in this trade, being the agents of most of the principal opium merchants of Bombay, and they also possessed many ships of their own plying between Daman, Bombay, Mozambique, and China. In consequence of the change in the route of the opium trade to Bombay, Daman lost all its commercial importance, and sank into insignificance. The opium trade of the family ceased, and the present Mr. Manakji Kavasji has confined himself to the administration of the villages and lands granted to his family in perpetuity by the Rajas of Dharampor and Mandvi, and by the Portuguese Government. With the power to exercise the revenue and judicial control in the villages granted by the Dharampor State and held under the guarantee of the British

Government, with "thanas"[1] and a police force of his own, and with armed Arab and Makrani sepoys for watch and ward, Mr. Manakji almost possesses the state of a little chief. This picture of individual importance, unique of its kind, is as gratifying to the feelings of Parsis as the more numerous examples of prosperity exhibited by the merchant princes of Bombay.

[1] Revenue and police stations.

CHAPTER II.

DISTINGUISHED PARSIS OF BOMBAY.

First Parsis in Bombay—The Portuguese rule—Cession to England—Kharshedji Pochaji Panday—The old fortifications—Dorabji Nanabhai—The early revenue of Bombay—Rastamji Dorabji—His heroic character—Great service to the English—The title of Patel—A romantic episode—Kavasji Rastamji—Parsi passes—Hirjibhai Rastamji—Banaji Limji—The first Parsi traders with the far East—The first Parsi merchant in Burmah—In Calcutta—The Modi family—Contractors to the Company—Importers—Agents and bankers—"The honest shopkeeper"—The Readymoney family—Trading with China—Its profitable character—Sorabji Readymoney—Grants of land to Parsis—The Kama family—The Wadia family—Parsi shipbuilders—The first dockyard at Bombay—The master-builders of the East India Company—A family of skilful shipwrights—Sir Thomas Trowbridge on Parsi-built men-of-war—Sir Edward Pellew's opinion—The *Salsette*—The *Minden*—The master-builder of the present day—The benevolence of the Wadia family—The first Parsi High Sheriff of Bombay—The memorial fountains of the city—Parsi agents to France—Letters from French Government—The Dadiseth family—Their good work—Jamshedji Jijibhai—His birth—His first journey to China—His later journeys—Captured by a French vessel—His letter describing his adventures—His return to Bombay—His success and charity—The monuments of his generosity—The first Parsi knight—Addresses on the auspicious occasion—Further honours—Freedom of London—His cosmopolitan charity—Baron Hausmann's letter—His statue—Lord Elphinstone's speech—Lady Jamshedji—The Mahim causeway—The opening ceremony—Created a baronet—His descendants—Framji Kavasji Banaji—His good service—His agricultural taste—Official report on the subject—First present of mangoes to the Queen—The *Bombay Times*—Now the *Times of India*—The Calcutta Parsis—The Vikaji family—Their extensive operations—Their connection with the Nizam—Relations with Chandu Lal—Their bankruptcy—Salar Jung indemnifies them—Kharshedji Manakji Shroff—Family jars—Jijibhai Dadabhai—Manakji Nasarvanji Petit—Dinsha Manakji Petit—Dinsha's benevolence—Nasarvanji Manakji Petit—Mervanji Framji Panday—The Kolaba sanitarium

—Kavasji Jehangir Readymoney—Mr. Woolner's statue of him—Edalji Framji Albless—Framji Nasarvanji Patel—Kharshedji Fardunji Parakh —The Flora Fountain in Bombay.

THE Parsis came and settled in Bombay, where they are mostly congregated at the present day, a little before the island was ceded to the British by the King of Portugal as the dowry of Catherine, Princess of Braganza, when she married Charles II. of England in the year 1668. There is no doubt on the point that they arrived in Bombay before the British had taken possession of it, because we find that in 1665 one Kharshedji Pochaji Panday[1] contracted with the Portuguese authorities for the supply of men and materials for the building of the fortifications. The extensive nature of the contract can only be judged by those who have seen these fortifications and the fort walls. After the lapse of two centuries they were considered by the British Government to be useless for offensive or defensive purposes. The walls round the fort were pulled down only twenty years ago to afford increased accommodation to the city. The stately public buildings which now stand on the esplanade and add to the grand and beautiful appearance of Bombay occupy the site of the old rampart walls.

Following the plan adopted in the last chapter in

[1] This gentleman was the great-great-grandfather of Mr. Mervanji Framji Panday, of whom a notice will be found hereafter in this chapter.

describing the Parsis of Gujarat, we now proceed to give a sketch of some of the earlier Parsis who distinguished themselves in Bombay by their commercial spirit, enterprise, and benevolence, after they had settled in that city.

Dorabji Nanabhai, the head of the Patel family, was one of the earliest residents, if not the very first Parsi settler in Bombay. It is uncertain whether there were any Parsis in that city before his arrival, but he was certainly a resident of Bombay before the cession of the island to the English, and was employed by the Portuguese Government in transacting miscellaneous business with the natives of the place. He continued to perform this duty after the transfer of Bombay, and as the new rulers were ignorant of the manners, language, and customs of the people, he was frequently consulted by the English about their affairs. In the year 1668 the population consisted chiefly of fishermen, and it having been found necessary to raise the revenue[1] of the place, the new authorities levied a body tax upon them, and entrusted its collection to Dorabji Nanabhai, who is said to have carried out his orders smoothly and without any friction, whereby he became exceedingly popular among the people. On

[1] It may interest our readers to know that the total amount of the revenue of Bombay in the first year of the English Government was about six thousand five hundred pounds sterling, and was, as given by

his death in the year 1689 he was succeeded by his son Rastamji Dorabji in all the offices which he had held under the English.

There is one trait in their character for which the Parsis are remarkable, and that is loyalty to their Government. Their readiness to rise or fall with its fortunes has been more conspicuously demonstrated since their contact with the English, and it has always been exhibited whenever occasion has rendered necessary such an exhibition of devotion. The powerful British Government in India is fully cognisant of the fact that at one period of its history the city which now in point of population ranks as the second in the

Mr. Bruce in his work on the East India Company, derived from the following sources :—

	Xeraphins.		
Rent of Mazagon	9,300	0	40
,, Mahim	4,797	2	45
,, Parella	2,377	1	56
,, Vadela	1,738	0	40
,, Sion	790	0	60
,, Veroly	571	1	34
,, Bombaim	6,344	2	61
			25,920 1 18
,, tobacco farm			9,550 0 0
,, taverns			2,400 0 0
The account of customs			18,000 0 0
,, cocoa-nuts			18,000 0 0
Xeraphins			73,870 1 18
More may be advanced			1,129 1 62
Total xeraphins			75,000 0 0

Which, at 13 xeraphins for 22s. 6d., amount to £6,490 : 17 : 9.

British Empire, and which has become a highway between Europe and India and a great emporium of trade, was prevented from being lost to it by the loyalty and courage of a Parsi. Like the valiant Ardeshir who fought for his raja against the aggressions of the Mahomedans, Rastamji Dorabji Patel fought for the English Government against the Sidis of Janjira.

In the year 1692 a severe plague broke out in Bombay, when most of the Europeans of the place and the soldiers in the garrison fell victims to the disease. Taking advantage of this unfortunate circumstance, the Sidis of Janjira, who were then a powerful and independent people, organised bands of pirates along the Malabar coast, and invaded Bombay with a large force. They took possession of the island and Dungry Fort (now called Fort George). The few Englishmen who had survived the plague were so exhausted as to be quite unable to drive the Sidis away.

But Rastamji Dorabji, who had in his veins the blood of the ancient warlike Persians, undertook to repel the enemy. He raised a militia from among the fishermen of the population, fought the invaders, and defeated them. He then despatched messengers with the news of the victory to the chief of the English factory at Surat, who soon after arrived in Bombay and took charge of the Government. For these invaluable services Rastamji Dorabji was honoured with the hereditary title of Patel (lord or chief) of Bom-

bay. He was also placed at the head of the fishermen caste from which he had formed his little army, and invested with the power of adjudicating civil and religious disputes among them—an authority which up to this day is enjoyed by his descendants, though not in the same degree as before. On the death of Rastamji Dorabji Patel,[1] which took place on 12th April 1763 at the venerable age of ninety-six, he was succeeded in his various offices by his son, Kavasji

[1] Rastamji's wife, Firoza, was an Irani lady, and her marriage with Rastamji was brought about under such romantic circumstances that we are tempted to give an account of them here :—Her father and mother resided in Persia, and, being unable to withstand the persecution of the Mahomedans around them, were forced to embrace the Islami religion. They had two lovely daughters, whom, however, they wished to keep as Zoroastrians. They therefore brought them up secretly in their original faith, and were in search of an opportunity to send them to Bombay, where they could be married to persons professing their cherished religion. At this moment, as luck would have it, Firoza's parents came across a German traveller who bore the reputation of being a good man, and they implored him to take charge of their two daughters, and to hand them over to the care of some respectable Zoroastrian in Bombay. The good and gallant German was willing and ready to oblige. Both the girls were exceedingly modest and prepossessing in appearance. One of them captivated the heart of the German, who made no secret of it to her parents, and proposed to marry her if they permitted him, and to take her sister to Bombay. Firoza's parents agreed to this proposal, for they would rather wed their daughter to a Christian than bestow her upon one of the persecutors of their race. The girl, too, was willing to bestow her hand and heart on her and her sister's saviour, and they all came to Bombay. The German then took his affianced to Europe, where they were married, and are said to have lived happily for many years. The other daughter, Firoza, was entrusted by the German traveller to a respectable Parsi shopkeeper, Bhikhaji Beramji Panday, to be given in marriage to some respectable Parsi. In those days there was

Rastamji, who gave so much satisfaction that Governor Hornby invested him with a "khilat" or dress of honour in the year 1775.

In those days Government found much difficulty in providing tonnage for transporting troops from one place to another, and Kavasji Patel was therefore entrusted with the work of supplying boats and vessels for the public service, which duty he performed very creditably and most satisfactorily. When the British took Thana and Bassein from the Maratha Sardar Ragunathrao Dada Saheb, Kavasji Patel was appointed to an important post in the former place, where he established a number of Parsis as a colony, and built out of his own purse places of worship and other charitable edifices. No Parsi was allowed to go to Thana without a pass[1] from Kavasji. The

near the old police court in Forbes Street a large tank, by the side of which the Parsis used to resort for recreation in the afternoon, and Bhikhaji used to take Firoza there that she might select a husband of her own choice, and give her hand to whomsoever she pleased. Young Rastamji Dorabji was the fortunate winner of the heart of the lovely Firoza.

[1] The following is a copy of the pass as found in the records in the possession of the Patel's family :—

To ANDREW RAMSAY, Esq.

SIR—Please to permit to pass the bearer Hirji Parsi going to Thana.

I am, Sir,

Your most obedt. humble Servt.

(Signed) KAVASJI RASTAMJI PATEL.

BOMBAY, 18*th Feb.* 1775.

large tank at Khetvadi in Bombay, which up to this day bears his name, was the gift of his generosity. It was built in the year 1776, and in those days supplied a want by which thousands of poor people were benefited with the blessing of one of the greatest necessaries of life. This large tank was repaired at the expense of the Patel's family up to 1834, from which year the Government voluntarily undertook its maintenance. The well-known street in the fort of Bombay, "Kavasji Patel Street," was named after him. Kavasji died in the year 1799, and was succeeded in the title of Patel and his other offices by his son Sorabji.

Hirjibhai Rastamji Kavasji Patel, a name not unknown in the highest circles of London society, was the last of the distinguished members of the Patel family. He was one of the most extensive merchants in China, and went at a later period to England to press upon the English Government some claims which he fancied he had against it for losses during the China war.

After the Patels the Banaji family next claims our notice. Banaji Limji was the founder of this distinguished family. He was born in the village of Bhagvadandi, near Surat, and came to Bombay in the year 1690. At first he accepted employment in the commercial establishment of the Honourable East India Company, but being imbued with a spirit for com-

mercial enterprise he resigned the service and took to trading on his own account. He went to Burmah and made arrangements for opening up a trade with that country. Banaji was not only an enterprising merchant but a man of large-hearted benevolence. When he came to Bombay he had been obliged to take service, but his later commercial ventures proved so successful and brought him so much wealth that he was able to turn it to good use. He built an "adaran" or fire-temple in the Fort, which still exists. The well-known Framji Kavasji of later years, and of whose high character and sterling worth some notice will be found in other pages of this chapter, was a descendant of Banaji.

Banaji's grandson Dadabhai Beramji was the first Parsi who went to Calcutta for trading purposes. His talents and high character soon secured for him the notice and friendship of Mr. Cartier, the Governor of Bengal, after whom he named one of his trading ships.

Jijibhai Jamshedji Modi was the founder of the Modi family of Bombay. He amassed a good fortune through his contracts (1738) with the English Government for the supply of provisions and other articles to the troops in the garrison. After his death his son carried on his business. These contracts, owing to the want of competition in those days, were highly remunerative, but, owing to the difficulties in obtaining the necessary supplies, much depended upon the

energy and honesty of the contractors, who in the old times were highly respectable and honest citizens. Jijibhai and his son Hirjibhai were held in the highest estimation by the Government, and the latter was once highly eulogised and publicly thanked by the Governor, the Hon. Stephen Law, for the honest and creditable manner in which he supplied the necessities of the State.

As the European population of Bombay increased, the most lucrative business which the Parsis could undertake was that of importing and selling English wines and liquors, and English provisions and other similar articles, and those who engaged in this line of business secured large profits. The Jasavalas, the Pochajis, the Panthakis, and other well-known names in this trade are of more modern times. They also acted as agents and bankers to their customers. Bhikhaji Beramji Panday appears to have been the first to open this line of business among the Parsis, before the middle of the eighteenth century. The earlier Parsis were noted for their extreme honesty, and Bhikhaji Beramji was generally known among the European officers and merchants as "the honest shopkeeper." The well at the corner of the new Post Office on the Esplanade in Bombay was built at his expense, a spot at which Parsis may be seen every morning and evening at prayers after washing their faces, hands, and feet. He was a member of the Parsi Panchayet of his day.

We now come to the Readymoney family. Three brothers—Mancherji Jivanji, Hirji Jivanji, and Temulji Jivanji—were all born at Navsari. They came to Bombay in the early part of the eighteenth century and settled there for purposes of trade. Hirji, the second of the brothers, was the most enterprising of the three. He went to China and there opened a house of business. On his return to Bombay his brother Mancherji went to look after the China firm, and although they possessed only a small capital at the time of their arrival in Bombay they acquired considerable wealth through their trade with China. Much of the wealth of the Bombay Parsis has been derived from their trade with China, and to Hirji and Mancherji Readymoney are due the honour and credit of opening this new field of commercial enterprise, which in subsequent years brought immense prosperity to the Parsis of Western India. The Readymoney brothers owned several trading ships, one of which was named *Hornby* after the Governor of Bombay, and the other was called the *Royal Charlotte.* They derived their surname of Readymoney on account of their wealth, and also from their readiness to advance money to those who were in need.[1]

[1] The small tower of silence which is visible on the road leading from Chaupati to Malabar Hill in Bombay was built by Mancherji for the disposal of his body after death. Before this time no Parsi had built a tower of silence for the disposal of his own individual body. It is said that when Mancherji returned from China to Bom-

Mancherji had a son named Sorabji who gained for himself a still more honourable name than either his father or uncles. He has left an imperishable reputation among the Parsis for his benevolence of character and charitable disposition. During the great Gujarat famine thousands of starving persons came to Bombay from that province in search of food, and Sorabji fed these people twice a day for nearly a whole year. There was no charitable institution in the city which did not benefit by his purse, and his name was associated with many acts of benevolence. He was a merchant by profession, and had two ships of his own, the *Shah Minocher* and *Shah Kaikhoshru.* He traded extensively with China, in partnership with Mahomed Ali bin Mahomed Husen Rogay.[1]

In the year 1757 a Parsi named Beramji Homji was rewarded by the Hon. Mr. Bourchier, Governor of Bombay, with a free grant of land in recognition of some important services rendered by him to the East India Company. He was an influential man in his

bay, an Armenian who was a fellow-passenger, and who pretended to have a knowledge of astrology, informed him that if after his death he allowed his bones to mix with those of any other person his wealth and his family would soon be extinct. He therefore ordered a tower of silence to be built for himself, but it so happened that he died before its completion. His body was therefore covered and deposited on the hill for a month, by which time the tower was ready, and it was then placed in it with due ceremony.

[1] Grandfather of Mr. Mahomed Ali Rogay.

community, and a street in the Fort of Bombay has been named after him.[1]

Dadabhai Jamshedji Gamadia, the grandfather of the well-known and venerable Framji Nasarvanji Patel, was born at a place called Tena, near Surat. His ancestors were Patels of the place, and Dadabhai by his business habits soon raised himself to a good position. He was a member of the Parsi Panchayet, and built a fire-temple at Mazagon for the use of the residents of that district of Bombay.

Kamaji Kuvarji, who died in 1773, laid the foundation in Bombay of the well-known Kama family. He came to that city from the village of Tena, near Surat, in the year 1735, at the same time as Lavji Nasarvanji, the pioneer of shipbuilding in Bombay. He was employed in a position of trust and responsibility in the Government treasury. His two sons, Mancherji Kamaji and Edalji Kamaji, however, engaged themselves in trade with China during the lifetime of their father, and their descendants have continued to do so up to this day.[2] The Kama family has been well distinguished for its commercial enterprise, honesty, and uprightness in Bombay, and the city boasts of a good

[1] Behli Homji Street, which crosses the Elphinstone Circle and Bazar Gate Street.

[2] The well-known citizens, Mancherji Framji Kama, Pestanji Hormasji Kama, and Kharshedji Nasarvanji Kama, are descendants of Mancherji, and Mancherji Hormasji Kama is a descendant of the younger brother Edalji.

number of respectable citizens among the descendants of this family, notices of some of whom will be found elsewhere.

We now come to the founder of the Wadia family, which is widely known and has produced many members whose names have been deservedly popular and respected in the Parsi and other communities. Lavji Nasarvanji was born at Surat in the year 1710. He was educated as a shipwright, and took employment in the East India Company's dockyard there. The trading operations of the Honourable Company had necessitated the building of ships, and a dockyard seems to have been built at Surat during the early years of the establishment of the Company's factory there. As in Bombay the master-builders of Her Majesty's dockyard have up to this day been Parsis, so were those at Surat. In 1735 one Dhanjibhai was master-builder at Surat, and, it having been found necessary in that year to build a ship for the East India Company, Mr. Dudley, then master-attendant at Bombay, was sent there for the purpose. Lavji Nasarvanji was employed there as a foreman shipwright, and his ability, skill, and intelligence in the art of shipbuilding attracted the attention of Mr. Dudley. How Lavji Nasarvanji came to Bombay, and the circumstances which led to the establishment of the dockyard in that city, and its subsequent extension, are well described in a report, dated 28th Sep-

tember 1810, written by Mr. T. Money, Superintendent of Marine, for the Government of Bombay.

"Prior to the year 1735 there was no dockyard at Bombay. Surat was the principal building place on this side of the peninsula, and it may be said in all India. In that year Mr. Dudley, the master-attendant, was sent by the Government of this Presidency to Surat to agree with the builder there, Dhanjibhai, to build a ship for the Honourable Company's service, to be called the *Queen*.

"In the construction of this vessel Mr. Dudley was so much pleased with the skill and exertions of the foreman, Lavji Nasarvanji, that after the launch he endeavoured to persuade him to proceed with some artificers to Bombay, where the Government were desirous of establishing a building yard; but his fidelity to his engagements would not allow him to yield to Mr. Dudley's solicitation till his master's consent could be procured. This was at length obtained with great difficulty, and in the year 1735, with a few shipwrights, Lavji arrived at Bombay, and selected for the place of his future operations a small part of the present dockyard, which was then occupied by the dwellings of all the principal officers of the Marine, the habitation of the Lascars, and by the common jail of Bombay. The avenues to these buildings rendered the yard open to the public; but, on the other hand, it may be observed that the resi-

dence of the officers of the establishment on the spot afforded a security to the property deposited there. As shipbuilding increased with the prosperity of the place, in the year 1754 the Superintendent of the Marine proposed the construction of a dry dock, which was acceded to by Government, and with the assistance of Lavji it was completed for the moderate sum of twelve thousand rupees."

Lavji had two sons, Manakji and Bamanji, who were brought up in their father's profession, and of them Mr. Dudley, in the aforesaid report, said that "Lavji, encouraged by the success of his undertaking and the countenance of Government, brought up two of his sons (Manakji and Bamanji) to his own craft, and by his instructions rendered them so proficient in naval architecture that, by their united exertions, the reputation of the Bombay Dockyard became universally known in India, and their business was so much increased that in the year 1760 it was found necessary to construct another dock. The abilities of Lavji in his profession, and his great integrity in the purchase of materials for shipbuilding, had now in more than one instance attracted the particular notice, approbation, and reward of the Honourable Court; but his skill and exertions in repairing H.M. squadron about this period called forth their distinguished commendation, and they emphatically say 'That such essential services should not be passed

over without some particular mark of their favour,' which the Government were directed accordingly to confer. In reward of the merits of these worthy sons of Lavji, the Government awarded, and the Court of Directors in 1776 approved of, an increase to their pay; and to the elder, Manakji, the Court directed a silver rule and a shawl to be presented in their name, as a testimony of their approbation of his past services, and to encourage him to behave with the same diligence and fidelity as his father."

Lavji died in the year 1774. Two years before his death he was presented, by order of the Court of Directors, with a silver foot-rule as a token of their appreciation of his meritorious services, with the inscription:—"A memorial from the East India Company of the long and faithful services of Lavji, their Master Builder at Bombay, Anno 1772."

On Lavji's death his eldest son, Manakji, was appointed master-builder, and he and his younger brother, Bamanji, who was appointed assistant master-builder, gained by their skill and ability the highest approbation of the Government and the Directors of the East India Company. They received more than once special thanks from the Court of Directors, and were each presented in the year 1783 with a gold medal by Vice-Admiral Sir Edward Hughes, K.B., with a suitable inscription on one side and a model of the *Superb* on the reverse, as a mark

of his appreciation of services rendered by them to the vessels of His Majesty's navy. The Government also, under a "sanad,"[1] gavé them a substantial reward in the shape of a "jaghir" in perpetuity in Salsette. These two brothers built twenty-nine ships during their tenure of office, besides repairing many ships of His Majesty's squadron visiting Bombay. Bamanji, the younger son of Lavji, died in 1790 at the age of seventy, and the elder son, Manakji, in the year 1792. On their deaths their sons, Framji and Jamshedji,

[1] "This is to certify that Vice-Admiral Sir Edward Hughes, K.B., and Commander in Chief of His Majesty's ships and vessels in the East Indies, having by letter, under date the 10th day of March 1783, pointed out the great services rendered the nation at large, and the United East India Company, by Manackjee Lowjee and Bamanjee Lowjee, the two master builders at this presidency, and having also strongly recommended to us to confer on them a certain portion of ground on this island, which will yield annually 40 morahs of toca batty, this is to certify that the said Manackjee Lowjee and Bamanjee Lowjee have accordingly been put in possession of certain batty grounds in the district of Parell, with their foras and purteneas of the side grounds, which will yield the above quantity of toca batty; and that they are to be kept in possession of the same, without molestation, until the pleasure of the Honourable the Court of Directors is known.

Given under our hands, in Bombay Castle, this 29th day of December, in the year of our Lord 1783.

(Signed) W. HORNBY.
R. H. BODDAM.
R. GAMBIER.
JOHN TORLESSE.
ROBERT SPARKS.
C. BOURCHIER.
R. CHURCH.
JAMES MORLEY.
ALEX. CALLENDAR."

were appointed master-builders in their fathers' places, and their services to the State were as valuable as those of their predecessors. They were equally appreciated by the Government. In the year 1804 they were each presented by the Honourable the Court of Directors with a silver rule, upon which was engraved a suitable inscription.[1]

The services of Jamshedji Bamanji proved exceptionally valuable. He was the first of the Parsi master-builders to be entrusted by the Lords of the Admiralty with the building of men-of-war in India. About this time numerous offers were sent to the Admiralty for building line-of-battle ships, but Rear-Admiral Sir Thomas Trowbridge, who held at one time the command of His Majesty's squadron in Indian waters, had a very poor opinion of the people who had to perform the work and also of

[1] "Presented by the Court of Directors of the United East India Company to Framjee Manackjee one of the Master Builders in their Dockyard at Bombay in Testimony of their approbation of his continued Fidelity and long tried services and in encouragement to him and his Family to persevere in that line of conduct which has so often called forth the approbation of his Superiors.

AT LONDON 1804.

THE HON'BLE WILLM. ELPHINSTONE, Chairman.
CHARLES GRANT ESQ., Deputy Chairman.
JONATHAN DUNCAN ESQ., Governor of Bombay."

Engraved on the hinges.

BRITANNIA—SIR EDWARD HUGHES—BOMBAY—CORNWALLIS—MORNINGTON.

A similar testimonial was presented to Jamshedji Bamanji.

the Pegu teak with which ships were constructed in Bengal. He strongly recommended the Lords of the Admiralty to cause the work to be done at Bombay under the entire supervision of Jamshedji, without any European aid or direction. The reputation of Bombay-built ships had forcibly attracted the attention of the Lords of the Admiralty, who, having seen and admired the *Cornwallis*, a frigate of fifty guns built at Bombay, determined on the construction of men-of-war in India. It was at first suggested to their Lordships to send out a European builder and shipwrights; but Sir Thomas Trowbridge, who was then a member of the Board of Admiralty and was intimately acquainted with the character and merits of Jamshedji, pledged his word to the Government that he would build not only frigates but ships of the line to their perfect satisfaction without the least European assistance, and orders were accordingly issued for the construction of two frigates and a seventy-four. The Superintendent of Marine at Bombay reported to the Bombay Government the execution of the orders of the Admiralty in these words: "The masterly execution of these orders has nobly redeemed the pledge which that distinguished Admiral gave in England. The frigates of thirty-six guns each have been highly approved of, and the seventy-four rides in this harbour a proud monument of Jamshedji's skill in naval architecture, and the

admiration of all professional men." In England likewise the opinion about the vessels built by Jamshedji was highly gratifying to him and exceedingly creditable to his merit and ability. Vice-Admiral Sir Edward Pellew, Baronet, wrote to the Superintendent of Marine at Bombay to beg him to tell Jamshedji that he ought to be proud of his frigates. He said, "The *Salsette* sails as well as any of our frigates, stands up better, and had any other ship but her been frozen up in the Baltic as she was for nine weeks, she would not have stood the buffeting of the ice one day, whereas she came off unhurt. It was wonderful the shocks she stood during heavy gales." The man-of-war *Minden* built by Jamshedji also excited the admiration of all who saw her in England. Captain Thomas M'Arthur Low, who commanded the ship, wrote to Jamshedji as follows: "I must acknowledge I have been remiss from my having first hoisted the pendant on board the *Minden*, and continued to serve in her ever since. You might have expected that I would by an earlier opportunity have made known to you the opinion formed of her in England. That opinion, as we all expected, was highly favourable. She was taken into dock, carefully measured, the plank taken off in many places, and timbers strictly examined. The workmanship and materials throughout the whole structure were admired. The report made by the surveyors of the

Navy will not, I believe, note one fault; for they were not only satisfied but much gratified by the inspection. Being much on board, I had opportunities of hearing the opinions of most people belonging to the King's yard at Portsmouth: they all, common shipwrights as well as their officers, expressed approbation. I have heard many of them declare that no ship so highly finished or composed throughout of material so good had been launched from any of His Majesty's dockyards, or any yard in England, during the last fifty years; nor was the scarcity of good timber likely to admit such selection of that article for any one ship as was observable in the *Minden* for many years to come. We have found her in all circumstances answer extremely well —in my opinion better than any ship in which I have sailed hitherto.

"The *Minden* excited general attention, and had many visitors of distinction on board while at Portsmouth. The great order in which she was kept by Captain Hoare drew flattering encomiums on himself and officers, and contributed not a little advantageously to the exhibition of this first grand and interesting specimen of the resources we have for the support of our maritime superiority in the forests of Hindustan."

After this testimony to his ability Jamshedji might well be proud of his work. The Lords of the

Admiralty were not backward in expressing their sense of their high approbation of his labours. They not only thanked him in the handsomest manner but presented him, through Mr. J. Johnstone, Commissioner of the Navy, with a silver cup bearing a suitable inscription. On receiving the approbation of so high and competent an authority, Jamshedji's heart was naturally filled with joy and just pride, and he acknowledged it in the following fitting terms:—

"Deeply impressed as I cannot fail to be with the strongest feelings of gratitude and respect towards the high authority from whence has emanated the distinction now conferred upon me through your hands, I am but ill able to express the pride and pleasure derived. To myself and family on the present occasion that the first ship of seventy-four guns ever built for His Britannic Majesty in this part of the world should have been constructed by me was in itself a matter of great gratification, but that my humble efforts in that work should have obtained not only the approbation of many respectable professional men in India, but also that of the high authority which presides over the whole British Navy, cannot fail to make a lasting impression on my mind and be carefully transmitted to my latest posterity.

"Since the construction of the *Minden* of seventy-four guns, I have built under the auspices of the respectable Government of this Presidency the *Corn-*

wallis of seventy-four guns, and nearly completed the *Wellesley* of seventy-four guns, and it will add to the pleasure I now feel under their Lordships' high approbation, if these latter works are considered not inferior to the first."

Under Jamshedji's supervision sixteen men-of-war and forty large ships were designed and built. For these valuable services he received numerous testimonials of approbation and commendation from His Majesty's Navy, from the Lords of the Admiralty and the Court of Directors, and from every admiral and commander-in-chief in India.

By the Government of Bombay his services were not less appreciated. On their recommendation the Court of Directors presented him a few days before his death with a "jaghir," yielding an annual income of Rs.6,000. Since his death, as had been the case before him, the post of Master-Builder of Her Majesty's Dockyard has continued to be held by members of the same family to the complete satisfaction of Government. During this period, extending over a century and a half, they have built three hundred and thirty-five new vessels, including many men-of-war, besides repairing innumerable ships.

The enlightened members of this family were not ignorant of the great improvements which were being made in England in the art of shipbuilding, and they sent two of their ablest young men who had

been employed as assistant master-builders in the Government dockyard to make themselves acquainted with the latest changes and improvements. These were Messrs. Jehangir Naorozji and Hirjibhai Mervanji. They returned from Europe after a stay there of two years, with the high testimony of the Court of Directors as to their professional acquirements.[1]

But the fame of Lavji's descendants was not confined to the shipbuilding line. Several of them who did not follow that profession made themselves famous by their commercial enterprise, and the judicious and benevolent use to which they turned the wealth they acquired. Lavji Wadia's grandsons, Pestanji Bamanji Wadia and Hormasji Bamanji Wadia, were not only well known for their large commercial operations, but also for their public spirit and great liberality. Pestanji Bamanji, besides being a partner in one of the English firms of Bombay, carried on a very extensive trade with Europe, China,

[1] Mr. Jamshedji Dhanjibhai is the last of a long line of distinguished builders, and being about to retire from the service, the post of master-builder will, it is believed, be abolished. Mr. Jamshedji has during his tenure of office superintended the construction of forty-two vessels. For his valuable services the title of Khan Bahadur was conferred upon him by the Government of India in the year 1877. He received the thanks of Government for the admirable arrangements made by him in the dockyard on the occasion of the landing in Bombay of His Royal Highness the Duke of Edinburgh and His Royal Highness the Prince of Wales, and also for the efficient manner in which the transports were fitted out for the Abyssinian, Malta, and Egyptian expeditions.

and several cities of Asia, and owned the following ships:—the *Behemeniar*, *Milford*, *Anne*, *Hero*, and the *Tajbakhas*.

During the Gujarat famine of 1790 Pestanji caused thousands of poor families to be fed for ten months. He built "dharmshalas" for travellers in many places in Gujarat, as well as a "dokhma" or tower of silence for the Parsis at Anklesvar. It is said that he was the most public-spirited native citizen of his day. He always espoused the cause of the weak against the strong, and was ever ready to withstand the authorities on behalf of any poor man who he thought had been unjustly harassed or oppressed.

Hormasji Bamanji Wadia, the other brother, was one of the most popular Parsis of his time. He was connected in business with the old house of Forbes and Company, of which Sir Charles Forbes, a great friend and well-wisher of the natives of India, was the head. Hormasji's noble character had gained him the intimate friendship of Sir Charles Forbes and the respect and esteem of all the Europeans with whom he came into contact. The chief Parsi fire-temple of the Shehenshai sect was built by his sons Bamanji, Ardeshir, and Rastamji, in accordance with the expressed wish of their father. Hormasji's two sons Bamanji and Ardeshir were both worthy of their father.

As a citizen, Bamanji was highly respected for

his public worth and private virtues. He was one of the first native justices of the peace, a member of the Government Board of Education, a member of the Parsi Panchayet, a commissioner of the old Court of Requests (now constituted a court of small causes), vice-president of the Bombay Association and of the Parsi Law Association. In recognition of his worth he was appointed by Government High Sheriff of Bombay in the year 1859. In social life he was affable but plain-speaking, and contributed in a variety of ways to the happiness and welfare of his fellow-creatures. In the year 1856 he endowed a charitable dispensary at Kurla, a suburban village near Bombay. His death in Bombay at the comparatively early age of fifty-five caused universal regret among all classes of the community. On the day following his death all houses of business, shops, schools, Her Majesty's dockyard, and other places were closed. Shortly afterwards a public movement was set on foot to commemorate his name, so that it might be handed down to posterity in a durable form. Subscriptions were accordingly raised, and an influential committee formed, which resulted in the building from an excellent design by Mr. Rienzi Walton, executive engineer to the Municipal Corporation of Bombay, of a colossal memorial fountain bearing the name of Bamanji Hormasji Wadia, with an illuminated clock-tower, in the busiest and central part of the fort, and

also of six smaller fountains in other districts of the city.

These public monuments have all been made over to the municipality, and Mr. E. C. K. Ollivant, the present Municipal Commissioner, in acknowledging the munificent gift to the Corporation, added the following graceful tribute to the memory of the deceased gentleman :—

"The monument is an acquisition to the city and worthily commemorates the esteem in which Mr. Bamanji Hormasji Wadia was deservedly held by all sections of the community. In erecting to his memory this and other fountains, and thereby conferring a great boon on the poorer classes, the committee have, if I may be allowed to say so, chosen a form of monument that will be most appreciated and be a fitting record of the name of one who was in his lifetime, like others of his family, always ready to further every charitable object."

His younger brother, Ardeshir Hormasji, is well known to the present generation of Parsis, as well as to the other races inhabiting Bombay, by his unostentatious benevolence and generosity. After the crash which followed "the share mania" Ardeshir supported many worthy Parsis who had suddenly been reduced from a state of opulence to poverty.

Another of Lavji Wadia's grandsons was Nasarvanji Manakji Wadia. Besides extensive commercial opera-

tions he had four ships of his own, and was agent in Bombay for the French Government.

His son, Jehangir Nasarvanji Wadia, greatly extended his father's trade, and became broker to several European mercantile firms of his day, among which was that of Messrs. Nicol and Company, which up to a recent date was one of the most flourishing in Bombay. He was also agent to French vessels of trade and men-of-war which visited that port. His services in this capacity were highly appreciated by the French Government, who honoured him with a handsome medal engraved with the effigy of His Majesty the King Louis Philippe.[1]

[1] The following is an English translation of the letter which was addressed to Jehangir Nasarvanji Wadia :—

PARIS, *Nov.* 28, 1839.

SIR—I have reported to the king the interest you have taken in favour of our traders at Bombay, and likewise the zeal and generous disinterestedness with which you have received His Majesty's men-of-war which visited Bombay.

His Majesty has ordered me to express to you his high satisfaction for such honourable conduct, and to offer you, as a testimony of his regard, a medal engraved with his royal effigy.

I am happy, sir, to be, in this circumstance, the interpreter of the King, and I have entrusted Mons. Adolphe Barrot, Consul General for the Philippine Islands, who on his way to Manilla has to visit Bombay, with the flattering mission to you, to put in your hands the medal which is destined for you.

Receive, sir, the assurance of my distinguished consideration.

(Signed) MARSHAL DUKE OF DALMATIA,
The Minister Secretary of State for Foreign Affairs.
President of Council.

To JEHANGIR NASARVANJI WADIA, Merchant.

Jehangir Nasarvanji Wadia was also a very charitable man. He built for the use of the Zoroastrians a fire-temple and a tower of silence at Diu, as well as a tower of silence and a "dharmshala" at Gopipura in Surat. On his death, which took place at Bombay on the 19th May 1843, a local English newspaper wrote thus:—". . . His kindness of heart, his generosity, and his benevolence, that almost every one of his acquaintance and relations feels as if they had been deprived of a father or a brother. In him the Parsis have lost one of the principal members of their tribe, and the world a good man."

Another member of the same family, Ardeshir Framji Wadia, was also honoured by the French Republic in the year 1851, for the services which he had rendered on various occasions to the French Navy, by the award of a medal of the first class in gold.[1]

The family of Dadiseth is not less famed in the

[1] FRENCH REPUBLIC.

PARIS, 22*d July* 1851.

SIR—According to the account which has been submitted to me of the services which you have rendered on various occasions to the French Navy, I have awarded you a medal of the first class in gold, with a view to perpetuate the memory thereof.

You will find, enclosed herein, this honourable evidence of the recognition of the Government of the Republic.

Receive, sir, the assurance of my high regard for you.

The Minister of the Marine and of the Colonies,

(Signed) DE CHASSELOUP LAUBAT.

Mr. ARDESHIR FRAMJI, Bombay.

history of the Parsis of Western India. Its founder was Dadibhai Nasarvanji. His grandfather, Homji Beramji, came from Surat and settled in Bombay early in the eighteenth century. His father, Nasarvanji Homji, did business as freight-broker in partnership with his brother Beramji Homji, of whom we have spoken before. Dadibhai Nasarvanji soon raised himself to the position of a wealthy merchant, shipowner, and "jaghirdar." He traded extensively with Europe and China. He had five ships of his own—the *Shah Ardeshir*, *King George*, *Friendship*, and the brigs *William* and *David Scott*. He was the first enterprising native who established at Bombay a screw for pressing cotton bales. He was a man of great simplicity of character, remarkable good nature, and unbounded benevolence. In company with Pestanji Bamanji Wadia and Nasarvanji Manakji Wadia he caused, during the great famine of 1790, hundreds of Parsis to be fed, in addition to a very large number of people belonging to other races. In the year 1783 he built in Bombay the chief fire-temple, which bears his name. His will, after giving some valuable advice to his son, concluded with this characteristic passage—"If any one did you harm, you should repay evil with good."

Dadibhai had a son named Ardeshir who was as good and benevolent as his father. In the Indian famine of 1805-6 he fed for several months at his own

expense, from four to five thousand persons every day. In 1808 he built a fire-temple in Persia at a place called Mubaraka. He also built an "adaran" or fire-temple in the fort of Bombay in memory of his father. For his noble character and many excellent virtues he was held in the highest estimation by all classes and races of the people of Bombay, who manifested the greatest grief at his death. The Honourable Jonathan Duncan, Governor of Bombay, on learning that he had breathed his last, went to St. Thomas's Cathedral, which is opposite the street in which Ardeshir lived, and remained outside to view the funeral, ordering the cathedral bell to be tolled while the cortege passed down the street.

But the man who shed the greatest lustre on the Parsi race in India was Jamshedji Jijibhai, a name widely known throughout the whole of the civilised world on account of his numerous munificent public benefactions. He was born of poor but respectable parents on the 15th of July 1783 at Navsari, in the territory of the Gaikwar of Baroda. He came to Bombay at an early age and lived with his father-in-law, whom he joined in business after he had served his apprenticeship to him. Of a restless and adventurous disposition, he found his energies fettered in Bombay. He therefore sought other fields for the exercise of his commercial spirit, and in 1799, when he had scarcely completed his sixteenth year, he

made his first voyage to China in the service of a Parsi merchant, who happened to be a relative of his. After a short stay there he returned to India, but he had seen too much of the vast field open to commerce in that country to remain long in Bombay. He left the service of his father-in-law, and for the second time started for China to trade on his own account. Returning thence with a sufficient competency, if not with wealth, he made three other voyages to the country of the Celestials. His fourth voyage proved singularly adventurous. Owing to the war which was then going on between England and France, the vessel in which he was a passenger, the *Brunswick*, was captured by a French man-of-war. He consequently was compelled to remain for a time a prisoner in the hands of the French.

We give here a literal translation of a Gujarati letter written by Jamshedji to a friend in Bombay in 1806 during his captivity on board the ship *Brunswick*, which was captured by the French on her way from India to China. Even at this distant date this letter will be read with interest, not only on account of the event which was sufficiently rare in that period of the decline of French naval power and for the incidents it relates, but because of the illustrious person who wrote it, and who in later years proved to be one of the greatest benefactors not only of his race but of mankind at large :—

"On the 30th June last, at two o'clock, we embarked on board the ship *Brunswick*, and sailed from Bombay, and anchored off Undery Chandery. On 1st July we set sail again. On the 4th of the same month the ship *James Drummond* parted our company, and the *Cambrian* on the 6th. The *Sarah* joined us, and on reaching Point de Galle on the 11th we sighted two French men-of-war, the *Marengo* of seventy-four guns and the frigate *Belle-poule*, forty-four guns. The *Brunswick* made a signal, but it was not answered. The *Sarah* was signalled to go to shore, but the French man-of-war prevented her doing so. At twelve o'clock they fired five guns, but the *Brunswick* could return only two. We were then boarded, when Captain Grant lowered the colours, and delivered the ship over. At the same time the man-of-war and the frigate took formal possession of the *Brunswick*. They then turned towards the *Sarah*, but she soon went out of sight, and they had to come back unsuccessful. It was said at the time that the *Sarah* struck against a rock and was broken up. At night a close watch was kept on us. On the morning of the 12th the captain, the officers, and the crew were carried on board the man-of-war, leaving the chief mate, the doctor, Mr. Barrow, Mr. Morris, and the passengers, in the *Brunswick*. At two o'clock a French captain, shipmates, and a number of crew came on board the

Brunswick and took charge of her. The French man-of-war and the frigate sailed towards the south of Ceylon. On their way they met an American vessel, which spoke of five British ships as cruising about the Mauritius. The French squadron thereupon followed us and overtook us on the 29th.

"When the French captured us they inquired of us where the *James Drummond* and *Cambrian* had proceeded, and were told that they and the *Brunswick* and *Sarah* had started with the intention of sailing for China. There were some French prisoners on board the *Prime*, who were sent to the Mauritius. In consequence of this information the French man-of-war and the frigate stayed at Ceylon for a further period of about fifteen days. There was no water on the *Brunswick*. The French, however, supplied water. A sealed letter was delivered to the French captain, with verbal instructions to open it when parting their company, and to follow the directions therein given.

"In latitude 22 degrees, longitude 78, we sighted eleven English ships on the 9th August. The weather was then cloudy and the distance at which we saw them great. The wind was blowing very hard, and owing to the clouds one ship could not be distinguished from the other. One vessel, however, came forward and made a signal, to which the French did not reply. The *Brunswick* was signalled, however, to continue her course. The English and French

vessels then took their course towards the *Brunswick*. But the wind was so strong that they could not face it. At six o'clock, however, the French and English fired against each other for about half an hour, the result being that the French lost seven men who were killed, and fifteen wounded. At night they furled up the sails and anchored. The next morning the English fleet formed up a line, five of the big ships in front, and the remaining six in the rear. The French were dismayed at the formidable array of ships, and, thinking these ships carried eighty and seventy-four guns respectively, turned back. But the English men-of-war chased for two hours. The *Brunswick*, as directed, continued her course, and arrived at Madagascar, a Sidi's country, on the 22d August. Here we took provisions and water, and again set sail on the 31st August. On the 16th September we sighted the Cape of Good Hope, and at midnight we let go two of our anchors in False Bay, thirty-five fathoms deep. The wind being strong, both the cables broke, and a third one was then cast. At six o'clock on the morning of the 17th we cut the cable and went away. We entered the Table Bay river and sent a large boat to the man-of-war for a cable, but the boisterous weather swamped the boat, and we could get no cable, though we fired every moment a signal gun. The *Brunswick* went ashore in the river, and at nine o'clock struck the ground, and was

a good deal shaken. Thank God! there being no rock, but only sand, the vessel was not injured. We asked the captain to let us go ashore, but he said the admiral's orders were not to permit any one to land. We passed the night in a very sad mood. When we were captured at Ceylon we asked the French captain to allow us to go on shore, but he gave us hopes that he would permit us to land at the Mauritius and return the passengers their goods and articles. The following day the admiral himself came on board, when we entreated him to restore us our goods. That high functionary informed us that our personal luggage and provisions, but not the goods of trade, would be given back to us. The captain thereupon directed us to bring up our things, which we did. He searched our kit, and he seized two pieces of *agabana* (a kind of thin striped mull-mull), bags of rice, and a case of liquor, belonging to me, but allowed me to keep a small trunk with my wearing apparel. I asked for a bag of rice, but it was refused. My things were all put into a boat, and we were sent on shore. Here we met Captain Grant, before whom we all cried for our sufferings and privations. He consoled and comforted us. We thanked God for having freed us from the hands of the French. There was an Englishman with us named Mr. Turner. He had on board an American boat 3,000 dollars on account of the Honourable East India Company. The officers

and crew of the *Brunswick* were sent to Sessantilz, where Mr. Turner resided. On the recommendation of Captain Grant Mr. Turner took me to his house. At the time there was a great scarcity of rice, and even for 35 or 40 dollars one could not get a bag of rice. There was an order that each man was to eat half a pound of rice a day, wheaten cakes and apes three days in a week. Sheep's meat is cheap, but the rest of edibles dear. On our voyage to Madagascar we were ill treated by the Lascars, who were sent from the men-of-war on board the *Brunswick*. The French captain was informed that a conspiracy was laid by the Parsi, Mussulman, and the four Englishmen to murder him. Thereupon he put us all under arrest, and we were threatened with still worse treatment. But amongst the four Englishmen there happened to be one who knew French, and who explained the circumstances and got our kit searched, and on finding no dangerous instruments with any of us, the captain again set us at large. Our troubles in this respect were inexpressible.

"When we arrived at Sessantilz we found a Danish ship ready to sail for Bengal. Captain Grant told us that he would send us to Bengal by that ship. The commander of that vessel said he had no berths available. I said that I would be willing to be stowed away in any part of the ship. The commander asked eight hundred dollars for the Parsi and

Mussulman passengers, stating that such was the order of the owners. Captain Grant contended that he carried passengers for Rs.400 a head from Bombay to China, and that as these people were robbed, there ought to be some concession made. But the commander was inexorable. I argued that as we did not want to sit at the table, nor ask for liquor or wine, why such an exorbitant sum as eight hundred dollars was demanded? Captain Grant persuaded us to accept the offer, as no other vessel would be available during the year; and if one was at our service, the passage money would not be a jot less. Even if we remained the scarcity of food was so great that starvation stared us in the face. There was only sheep's meat obtainable, and during the captain's absence we would be neglected. I implored Captain Grant to conclude the bargain one way or the other. Eventually it was arranged that I should give a bill of exchange on myself for eight hundred sika rupees, payable in Calcutta, the whole passage money for all of us being Rs.1,600.

"At False Bay we requested Captain Grant to get one bag of rice from the admiral, and the latter officer gave a note for my things, but the French captain flung it away. On the 21st September we sailed from False Bay with one hundred pounds of rice purchased with thirty dollars, and half a bag clandestinely taken by me. Before proceeding to St.

Helena Captain Grant recommended me to Captain Fasteau of the Danish ship. On board his vessel we used to get one biscuit a head in the morning, and at four or five o'clock some *khichri* or boiled rice. In this manner we struggled on, bordering on starvation. The Danish captain, for sixteen hundred sika rupees, gave us such miserable berths that they were worse than those on a country craft which we get for Rs. 50; but there was no help, as our necessity was paramount. He gave one pot of water between nine men both for cooking and drinking.

"For about fifteen days after we left Ceylon, till we reached Achin, the cold was severe, severer than that experienced in China. My sufferings and privations were such as I had never before experienced, and I am unable to express them in writing.

"When the *Brunswick* struck on shore she made seventeen feet of water; the pump was constantly at work, day and night, but the quantity could not be lessened. The cargo, consisting of shark-fins, bales of cotton, and sandal-wood, was more or less damaged. At the Cape, there being only two or three merchants, they thought they would be able to buy up the goods at a low price,—the rigging, cordage, masts, etc., being serviceable for the men-of-war. The merchants at the Cape conjectured that, as there were no purchasers, the ship and cargo would hardly fetch fifty to sixty thousand dollars. But had the ship been to

the Mauritius the goods would be sold at high prices, as it was the *entrepôt* whence ships sailed with goods for China; but they could not sail for that island, as English men-of-war and frigates were cruising off Mauritius. There they were taking on provisions and water, and were awaiting the arrival of two frigates from the Bay of Bengal. At the time we sailed from False Bay we sighted something like a frigate entering the river, but where she went we do not know.

"On the 26th November, while we were approaching the Bay of Bengal, a French privateer, carrying fourteen guns, steered towards us. Within the preceding seven days she had captured three English ships, with their captains, officers, and men, numbering one hundred in all, who were put on board an American vessel. The said privateer spoke to us and went away. On the 28th November we anchored off the harbour of the Bay of Bengal, waiting for a pilot to steer us home. On the 2d December a boat came alongside, in which were Captain Macnelance of the ship *Waldegrave* (on his way from China to Bengal) and Captain Dundas of the *Phœnix*. Both these gentlemen came on board of our ship to ask for something to eat. But there was scarcely anything with us. However, the captain gave them some ham, beef, and biscuits. Captain Macnelance in reply to a question informed me that the first fleet that had sailed from Bombay was safe in China, and the last met him

near Malacca. Everything in China was very dear at the time, so much so that it baffled description. On the 3d December we took the pilot, and on the 5th at midnight we safely landed at Calcutta."

After a short stay at Calcutta Jamshedji returned to Bombay. Shrewd, sagacious, and observant, with a natural bent of mind for commercial pursuits, the experience that he acquired during his repeated visits to China, and the knowledge he possessed of the chief traders in that country, proved of incalculable value to him. This experience he brought to bear on the extensive transactions which he subsequently had with China, Europe, and other parts of the world. In his commercial transactions he was always guided by strict integrity, industry, and punctuality, and his example contributed to raise the reputation of the Bombay merchant in the most distant markets. His whole life was a practical illustration of the truth of the proverb that "honesty is the best policy," and fortune smiled upon him and favoured him abundantly in all his successive commercial ventures. It is not surprising that he became in consequence very wealthy.

But it was not the mere possession of wealth that made his name memorable. It was the distribution of that wealth with unparalleled benevolence and an enlightened desire to attain the height of usefulness, which was equally rare, that rendered him

famous. His charitable acts began to be publicly noticed in the year 1822, from which time until his death in the year 1859 scarcely a year passed in which he did not display in some signal manner that spirit of liberality which called forth the blessings and regard of his fellow-men, and earned for him unprecedented honours from his gracious sovereign.

The capital of Western India, Surat, Navsari, and other places in Gujarat, and Khandala and Poona in the Deccan bear testimony to his liberality, philanthropy, and public spirit. If a stranger landed on the shores of Bombay and inquired what were the works by which Sir Jamshedji Jijibhai had acquired so much renown, it could not be long before he found them out. In the words of the Hon. Mr. Anderson, who spoke at the meeting for the purpose of erecting a public statue to which we shall hereafter refer, he would only need to glance around in order to see hospitals which, besides the tender offices they have performed for the afflicted, have in conjunction with the Grant Medical College procured for India the inestimable advantage of possessing a body of skilled native medical practitioners. He would also behold schools for the education of poor Parsis. He would see a School of Design by which a new impetus has been given to the native mind by developing another vein of talent. He would behold tanks, by which, to adopt the expres-

sion of Edmund Burke, the industry of man carefully husbands the precious gift of God. He would see—and not only in Bombay, but also at Navsari in the north and Khandala in the south—"dharmshalas," the homes of charity, in which the houseless and the wanderer find refuge and relief. He would behold the noble causeway which unites the islands of Bombay and Salsette. He would see the waterworks at Poona, the bridges at Erla Parla and Bartha. He would see roads, wells, aqueducts, and reservoirs. These, however, are public benefactions patent to the world. The extent of his private charities nobody can tell. Nor were his charities confined to his own caste or race. He gave indiscriminately without reference to caste, colour, or creed. No matter how distant the land or how different the race of people, his sympathetic heart was always moved by their misfortunes, and his purse was opened in order to relieve them.

So widely had the fame of his munificence spread that in 1842 he received the honour of knighthood from our gracious and most beloved sovereign the Queen and Empress Victoria,—an honour which then for the first time was conferred upon a native of India. As such it was highly gratifying to Sir Jamshedji himself, and the Parsi community felt exceedingly proud that the first native of India who was considered deserving of this high honour should be one of themselves. They presented him with the following address of con-

gratulation, and showed in a substantial manner their appreciation of the high honour which their kinsman and co-religionist had received at the hands of the great Queen of England. The general community felt highly pleased, inasmuch as this act of their beloved sovereign proved that they were not unthought of, and that their loyalty and devotion were appreciated on the Throne of England. This feeling and conviction no doubt led to much good, and acted as a spur and incentive in other breasts to follow the example of the benevolent Parsi knight.

"To SIR JAMSHEDJI JIJIBHAI, KNIGHT.

"SIR—We, the undersigned Parsi and Hindu inhabitants of Bombay, would not be doing justice to our feelings, and the feelings of the community to which we belong, were we, on an occasion like the present, to withhold the expression of our deep sense of the gracious condescension and benevolent regard evinced by Her Majesty the Queen towards her most faithful subjects in this country, by conferring on a native of India the rank, dignity, and privileges of a knight of the British realm; or were we to omit offering to you our sincere congratulation at your receiving so honourable a token of Her Majesty's approbation of your well-known public spirit and generous application of the means placed by Providence at your disposal on works of public utility and objects connected with the comfort, welfare, and happiness of Her Majesty's subjects under this Presidency.

"Though you are the first native on whom such a high honour has been conferred, and though this is the first instance of the acts and conduct of a native of British India attracting the favourable notice of our Sovereign, it is impossible not to concur in the justness of the sentiment which has already so generally manifested itself that Her Majesty's present act will strengthen and confirm the feelings of loyal attachment towards her person and Government of her native subjects throughout the length

and breadth of this her extensive Indian empire; while a strong incentive will be created, which we are convinced will be generally felt, to emulate those good deeds for which you have been so distinguished.

"When we consider that but a few years ago, when it was proposed to render natives eligible to serve on the Grand Jury, and to hold commissions as Justices of the Peace, the measure was opposed at the India House by all the Directors except the late excellent Governor Sir James Carnac, our much-esteemed and lamented friend Mr. John Forbes, and the present chairman Mr. G. Lyall, and was at length carried only by the untiring and philanthropic exertion of the then president of the Board of Control, Lord Glenelg, aided by other tried and distinguished friends of India, and contrast this with (what we understand to be) the fact that the proposal to confer on you the honour of knighthood was unanimously supported by that honourable body, we cannot but rejoice at the change of feeling from that then evinced towards the natives of this country. We hail it as the harbinger of a brighter day for India, when Britain shall no longer view her dominion here as a means of aggrandisement for her own sons, but as a sacred trust, of which the paramount object is the welfare of the children of the soil, and the improvement and elevation of their moral and social condition.

"We shall not expatiate upon your princely donation of a lakh and Rs.50,000 towards a foundation of a hospital for all classes of the community; your munificent offer to Government to contribute Rs.50,000 towards the construction of a causeway or velard at Mahim to connect Bombay and Salsette; the construction of a spacious building at Khandala, on the high road to the Deccan, for the accommodation of travellers; nor upon the prompt and liberal relief which, from your own purse and through your personal exertions, has been afforded to your fellow-creatures in distress, especially on the two occasions on which the city of Surat was visited with extensive and calamitous fires. While in your private charities your hand has ever been ready to alleviate the sufferings of the widow and orphan, the unfortunate and the destitute, there are few public institutions at this Presidency which have not shared largely in your bounty.

Neither is it necessary to dwell upon the benefit which the trade of this port has derived from the enterprise and magnitude of your commercial operations, nor to point out the great extent to which you have availed yourself of the means of doing good, derived from your mercantile knowledge and experience, joined to a conciliatory disposition and the probity of your character, as well as from your position in the native community, by arranging differences and settling disputes, so as to save the parties from the evils of a tedious and expensive litigation. But we would allude to these circumstances merely to show the grounds of the high estimation in which you are universally held, and of the feelings which have induced them to express our gratification at the distinction which has been conferred upon you—a gratification which derives no small addition from the consideration of your being one of the principal members of our community.

"To commemorate this auspicious event we request your permission to apply a sum of money which we have subscribed in forming a fund to be designated 'Sir Jamshedji Jijibhai Translation Fund,' and to be vested in trustees for the purpose of being appropriated in defraying the expenses of translating into the Gujarati language such books from the European and Asiatic languages, whether ancient or modern, as may be approved of by the committee, to be by them published and distributed gratis, or at a low price, among the Parsi community, in furtherance of the education of our people, of which you have ever been a warm friend and zealous patron.

"We subscribe ourselves with sentiments of esteem and respect, sir, your faithful and obliged servants."

To this address Sir Jamshedji replied:—

"MY DEAR FRIENDS—I feel deeply gratified to you for the address which you have just presented to me. So distinguished a mark of the esteem of my fellow-countrymen is an honour of which I, and those who are most dear to me, may justly be proud.

"To have been selected by my Sovereign as the native through whom she was graciously pleased to extend the order of

knighthood to her Indian subjects was, and ever must be, a source of deep personal gratification to myself. But to receive the congratulations of my fellow-countrymen in a manner at once so kind and flattering,—to have this auspicious event commemorated by the creation of a charity, to be connected with my name, and in the objects of which I so cordially concur, is a source of inward pride and satisfaction, which, rising higher than the gratification of mere worldly titles, will live with me to my dying day.

"Your too kind and favourable mention of my acts of charity has much affected me. The only merit I have a right to claim for them is that they proceeded from a pure and heartfelt desire, out of the abundance with which Providence has blessed me, to ameliorate the condition of my fellow-creatures. With this no unworthy motive was mixed; I sought neither public honours nor private applause, and, conscious of a singleness of purpose, I have long since had my reward. When, therefore, Her Majesty's most gracious intentions were communicated to me, I felt deeply gratified that I had unconsciously been the means of eliciting so signal a mark of the good feelings of England towards the people of India, and it is in this light that I prefer to consider the distinguished honour Her Majesty has conferred upon me, and that also which I have received at your hands this day.

"Nothing could please me more than the purposes to which you propose to devote the funds that have been submitted. I shall ever wish my name to be connected with every endeavour to diffuse knowledge amongst our people; and the surest way to incite them to elevate and improve themselves, to fit them to appreciate the blessings of the Government under which they live, and to deserve those honours which have now for the first time been extended to India, is to spread far and wide amongst them, gratuitously or in a cheap form, translations into our own language of the most approved authors. Connected with this subject is a scheme that I have long contemplated for relieving the distresses of the Parsi poor of Bombay, Surat, and its neighbourhood. You know full well the state of misery in which many of our people are living, and the hopeless ignorance in which their children are permitted to grow up. My object is to create

a fund, the interest of which shall be applied towards relieving the indigent of our people and the education of their children, and I now propose to invest the sum of Rs.300,000 in the public securities, and place it at the disposal of trustees, who with the interest shall carry out the object I have mentioned; and this trust I hope you will take under your care.

"And now, my dear friends, let me once again thank you for your kindness. There is nothing I value so highly as the good opinion of my countrymen, nor anything I more anxiously desire than their welfare and happiness."

The patent of knighthood was publicly presented to Sir Jamshedji Jijibhai by Sir George Anderson, Governor of Bombay at the time, in the following appropriate terms. He said:—

"SIR JAMSHEDJI JIJIBHAI—Her most Gracious Majesty the Queen having been graciously pleased to confer upon you the dignity of knighthood of the United Kingdom, the patent has been transmitted to me to present to you; and both Lord Fitzgerald, the President of the Board of Control, and the Honourable the Court of Directors, in transmitting this instrument to me for this purpose, have expressed their high gratification at your having received this distinguished honour.

"The dignity of knighthood has ever, amongst the natives of Europe, been considered as most honourable. To attain this distinction has continually been the ambition of the highest minds and noblest spirits, either by deeds of most daring valour or by the exercise of the most eminent talent.

"You, by your deeds for the good of mankind—by your acts of princely munificence to alleviate the pains of suffering humanity, have attained this honour, and have become enrolled amongst the illustrious of the land.

"This honour, of which you may be so justly proud, cannot fail at the same time of being highly satisfactory to your fellow-countrymen, who in this distinguished mark of Her Majesty's gracious favour to you must see how equal is the consideration Her Majesty extends to all classes of her subjects, and that when deeds worthy of honour are done, upon all will honour be conferred, however different the race, or distant the country of her realm.

"To me who have so long known you, and have so long and fully appreciated your truly estimable character, it is most pleasing that it should have fallen to my hands to present you with this patent of knighthood. I present it, congratulating you most sincerely upon the distinction and honour which your worth has achieved."

The next year, 1843, Sir Jamshedji Jijibhai was further honoured by the presentation of a medal from the British Government. It bore on its face the image of Her Most Gracious Majesty the Queen encircled with diamonds. On the reverse was inscribed:—"Sir Jamshedji Jijibhai, Knight, from the British Government in honour of his munificence

and his patriotism." It was forwarded to the Governor of Bombay by the President of the Board of Control for presentation "in whatever manner might appear to him to be most proper." In accordance with the instructions this beautiful medal was presented to Sir Jamshedji in the presence of the members of the Government and of Sir Jamshedji's friends by Sir George Arthur, the Governor of Bombay, and, on handing the medal to Sir Jamshedji, Sir George delivered the following address:—

"I could not, with perfect satisfaction to myself, perform the pleasing task which has devolved upon me without instituting some inquiry as to what was the area of munificence and what the deeds of patriotism to which the inscription refers. I learned after very careful inquiries that the sums you had publicly given, and which were mostly expended in useful works for the general benefit of the country, amounted to the amazing sum of upwards of Rs.900,000, or more than £90,000 sterling. Well indeed might Her Majesty's Government designate such liberality as acts of 'munificence' and deeds of 'patriotism.'

"Some men hope to distinguish themselves by their courage and conduct in the field, and seek military glory; others to obtain honourable distinction by their exertions in the senate and the

cabinet;—you, sir, have sought to distinguish yourself by your philanthropy, your munificence, and your patriotism: and you have, sir, your reward. This beautiful medal, thus publicly presented to you by Her Majesty's command,—the esteem and approbation of which this medal is a token,—these, sir, are your rewards—the rewards of your '*munificence*' and of your '*patriotism.*'

"I could have wished, however, that to these two words Her Majesty's Government had added that of '*benevolence.*'

"In inquiring what were the instances of *public* munificence by which you had distinguished yourself, it was impossible for me to avoid gaining an insight into your acts of *private* charity; and according to the best information I have been able to procure through inquiries made with every desire to avoid hurting your feelings, I have learned that your private charities, though so bestowed that many of them are unknown even to the members of your own family, have been nearly as unbounded.

"For these acts of benevolence, sir, you may look for another and a still higher reward at the close of your well-spent life: when you shall lay your head on your dying pillow, the remembrance that you have so used the wealth with which Providence has blessed you will be your greatest and best comfort, and the thoughts of your numerous deeds of bene-

volence and charity will at that moment be your highest consolation."

In acknowledging this high honour, the following characteristic words of Sir Jamshedji among other expressions of grateful thanks are worth recording in these pages :—

"I shall hand down this medal to my children's children with pride and reverence! I shall teach them to look upon it with feelings of veneration towards the high source under whose sanction it has been conferred,—to consider it as a token that our gracious Sovereign and her Government take a deep interest in all her distant subjects, and that occasions are sought to prove it. They shall be taught that fidelity to the British Crown is their first duty,—loyalty the first virtue."

Another signal honour which was conferred for the first time on a native of India was the presentation of the freedom of the city of London to the munificent Parsi knight. At a Common Council held at the Mansion House, by the Lord Mayor of the city of London, on the 14th day of April 1855, it was unanimously resolved that the freedom of the city be presented to Sir Jamshedji Jijibhai of Bombay, in the East Indies, Knight, as a testimonial of the high estimation entertained of him by the Corporation of the city of London, and from respect for his justly renowned character as a princely benefactor of

his country and mankind,—a noble example of blameless private life and public worth as a citizen of Bombay, and of spotless commercial integrity as a most eminent British subject and merchant in India.

We have said before that Sir Jamshedji's benefactions were not confined to his own race and country. There are several instances on record in which he rendered timely assistance when distress or calamities occurred in other parts of the world. "When the bones of thousands of heroic men, Europeans and sepoys, were whitening in the snows of Kabul, when famine decimated the Highlands of Scotland, when a mysterious dispensation of Providence deprived the poor Irishmen of their daily food, when the widows and the orphans of the brave men who died for the right at Alma and Inkermann stretched forth their hands for aid, none evinced a more generous sympathy, none showed more alacrity in giving bread to the hungry and binding up the wounds of the broken-hearted than the benevolent Parsi knight."

We give prominent insertion here to a letter of Baron M. F. Hausmann, the Prefect of the Seine, addressed to the Lord Mayor of London, on the receipt of a donation from Sir Jamshedji of £500, for the benefit of the sufferers from the inundations in France in 1856.

"You have been kind enough to inform me that Sir Jamshedji Jijibhai, merchant of Bombay, had sent you a sum of £500 for the benefit of the victims of the inundations in France, and which you had directed Messrs. Rothschild to pay into my hands.

"I have read with lively interest the letter which Sir Jamshedji Jijibhai has addressed to you; and I congratulate myself in the name of my native country upon the cordial sentiments which the alliance of France and England has awakened, as well in your great colony as in the mother-country.

"Such generous proofs of sympathy call forth the entire gratitude of the French nation: and, in addition to the political alliance which unites the two Governments, such emanations of sympathy create new bonds of friendship between the two peoples at large.

"I beg you, my Lord, to be kind enough, in my name, and in that of my fellow-citizens, to thank Sir Jamshedji Jijibhai for his assistance. I am happy to pay this debt of gratitude to a gentleman who has received from your gracious Queen and from the Corporation such honourable distinction."

Acts such as these undoubtedly create durable bonds of friendship between different nations.

Sir Jamshedji's grateful countrymen were not, however, behindhand in recognising and publicly testifying their respect for the good qualities which distinguished this great man. In the month of June 1856 a public meeting, organised by the native population of Bombay, and cordially supported by the Europeans of the city, was held in the town-hall. The object of the demonstration was to vote a statue to the venerable knight, an honour then unprecedented in the history of India. Lord Elphinstone, the Governor of Bombay, who lent

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all his influence and support to the undertaking by presiding at the meeting, made an eloquent and impressive speech. He thought it was a good sign when a community came forward of its own accord to do homage to real worth, and that in honouring Sir Jamshedji Jijibhai the community honoured itself. He pointed out that Sir Jamshedji's claims to their respect and love did not rest solely upon the vast sums which he had contributed to objects of charity and other great undertakings of a public character. His Lordship went on to remark that the extent of those contributions was almost incredible—his public benefactions alone amounting to a quarter of a million sterling—and asked "in what age and in what country can we find another example of such princely munificence?" But it was not the amount only of Sir Jamshedji's charities that most commanded Lord Elphinstone's admiration. He said:—

"True liberality is shown in the manner of distribution no less than in the amount. I will not go back to the dark ages, and cite the times when Christian monasteries and Buddhist *wickaras* were endowed by men who sought to gain the favour of Heaven by renouncing their possessions and performing what they considered an act of charity, and which was certainly one of abnegation. I may, however, refer to those who founded our great collegiate institutions, and to the monarchs who built the Hotel des

Invalides at Paris, and Greenwich and Chelsea Hospitals near London. The former afforded education only to those who participated in the founder's faith; the latter were for the worn-out soldiers and sailors of the kings who established them. Far be it from me to undervalue these noble foundations; but I cannot help remarking that Sir Jamshedji's benefactions, with the sole exception, I believe, of the Parsi Benevolent Institution, are made to the entire community, not for Parsis only, but for Hindus, Jews, Christians, and Mahomedans. It is this catholic character of Sir Jamshedji's benevolence—his sympathy for the poor and suffering of all castes and creeds—that has won for him the universal respect and esteem of all classes of the community."

Adverting to the question of the statue, Lord Elphinstone said:—

"I hear that some object to a statue. It would be more consistent, they say, with the character of the man whom we seek to honour to make our tribute assume the shape of a work of charity than a work of art. I am unable to concur in this view. In the first place, I would remark that Sir Jamshedji has anticipated us in every work of charity with which we might seek to connect his name. We have already hospitals, 'dharmshalas,' educational institutions, tanks, causeways, and I know not how many other things, intended for the relief and instruction and convenience

of the people, called after him. Besides, I think we may well wish to perpetuate among the worthies who have a place in this hall, or our public streets, the likeness of a man who has conferred such great benefits upon the community, and who will leave behind him so bright an example of all the qualities which dignify the acquisition of wealth, and render its possession a blessing. Most civilised nations, both in ancient and modern times, have adopted this mode of honouring distinguished public virtues and services. At Athens we read that the porticoes were crowded with statues, and at Rome the number in the forum became so great that the censors, P. Cornelius Scipio and M. Papilius, removed all those which had not been erected with the sanction of the senate and the people. It is not likely that such an accumulation will take place anywhere in modern times,—least of all is it likely in India; but if it were possible, I would venture to predict that no future censor would be found to direct the removal of the statue of Sir Jamshedji Jijibhai from the spot where it is to be placed, and that it will remain to distant generations a monument of the civic virtues of the man, and of the gratitude of the community."

The statue thus resolved upon was executed in marble by the famous Italian artist, Baron Marochetti, at a cost of £4,000. It adorns the town-hall of Bombay by the side of those of his old friends Sir

John Malcolm, Sir Charles Forbes, and Sir Bartle Frere. It stands there as an example to all India of what one of its noblest sons has done for its benefit, as well as in proof of the appreciation of his worth by his grateful fellow-citizens.

While we have thus dilated upon Sir Jamshedji's character for benevolence, we cannot omit to mention that Lady Jamshedji was no less of a benevolent disposition. To the poor and needy her helping hand was always extended. The Mahim causeway, which connects Bombay with Salsette, and which was built at a cost of Rs.157,000, is a standing proof of her wise liberality. Before the execution of this useful work numbers of persons were drowned every year in the roaring current, which had to be passed through in crossing from one island to the other, and it is owing to her merciful heart that hundreds of lives have been saved since the building of that causeway. The speech which Sir George Arthur, Governor of Bombay, made at the opening of this causeway brought out Lady Jamshedji's character in such bold relief that we are tempted to give it here in its entirety. He said:—"This is an occasion which affords me the highest gratification, and I would wish to preface my remarks with a few general observations. Some years back it was suggested to the Government the desirableness of erecting a causeway between Mahim and Bandora, but

owing to the state of its finances the improvement was abandoned, and for the present the matter fell to the ground. Some three or four years back the then Government caused a survey to be made, and the estimate of the engineer was prepared and presented, but owing to a demand on its resources from other quarters they were compelled to postpone the consideration of the subject. In the year 1841 very great calamities occurred through the upsetting of from fifteen to twenty boats while attempting, during the monsoon, to cross the river, occasioning great loss of life. Lady Jamshedji, on hearing of these dreadful accidents, inquired, Why do not the Government build a bridge across these waters to prevent such accidents? and, on hearing that for the present the rulers of the land were not then prepared to carry out such projects as would prevent a recurrence of them, stated that she herself, out of her *private* fortune, would willingly defray the expense was she made acquainted with the actual outlay required. Upon this an estimate was framed, which, like the estimates of the engineer officers generally, was in the end found to be a very long way behind the actual cost. The estimate presented at that period computed that Rs.67,000 were sufficient to complete the undertaking, but after this sum had been expended it was found that it was in comparison scarcely one-third of what was absolutely needed. Lady Jamshedji then, rather

than that the work should stop, increased her donation to a lakh of rupees (100,000), and, on it being intimated to her that even this sum was insufficient to defray the expenses of items of outlay which had not been included in the estimate, contributed a further sum of Rs.10,000 shortly after her previous contribution. The Court of Directors were then applied to by the existing Government; but Lady Jamshedji, fearing a delay in such an application, further added to her former subscriptions the several sums of Rs.4,000, Rs.6,000, and Rs.10,000, making a total gift to this most useful and most important undertaking of the sum of Rs.130,000. The reply of the Court of Directors, with the usual liberality for which they are famed, more particularly in any object tending to promote the welfare and prosperity of the natives of this country, acceded to the request that all further expense should be defrayed by them, and the work went on, advancing rapidly towards completion. Only the day before yesterday I heard that a handsome approach was suggested to the causeway, and that the want of further funds prohibited its being carried into execution. I have since been informed that on this circumstance reaching the ear of Lady Jamshedji, she, with her usual unbounded liberality, immediately consented to defray the expense, estimated at about Rs.22,000, in addition to a former Rs.5,000 required for the embankment, etc., thus

making a grand total of the donations of this most liberal and generous lady amounting, for this useful undertaking alone, to the sum of Rs.157,000. Lady Jamshedji had frequently urged that, as the poorer classes of the community were concerned, it was no more than right and just that the rich should contribute to their wants. In thus noticing the liberality of her ladyship, I cannot but avail myself of the opportunity of mentioning circumstances which to some here present may be totally unknown—I allude, Sir Jamshedji, to the very great liberality of your family. From a memorandum that I made some two years back, and from what I have since been able to collect, though many of your deeds of charity are hidden from the sight of all men, I sum up that no less a sum than £100,000 has been subscribed by your family for public works; and when I come to place this sum in juxtaposition with the gifts of British merchants I say, Give me a Bombay merchant. It matters not to what creed they may belong, as they are created of one and the same God; and the act of benevolence and charity will, it is to be hoped, have its weight eventually. I shall now conclude by proposing the health of Lady Jamshedji, and that she and Sir Jamshedji and family may for many years be blessed with health and prosperity."

We have referred to the high honour of knighthood which Sir Jamshedji received from Her Gracious

Majesty, and the mark of distinction which he received from his grateful fellow-citizens in the shape of a statue. But his honours did not cease here, for, shortly before his death, Her Gracious Majesty was pleased to raise him to the dignity of a baronet[1] of the United Kingdom, which title has not to this day been conferred upon any other native of India. He died in 1859 at the patriarchal age of seventy-six. The grief of the general community on that occasion manifested itself in an intense form; the banks, merchants' offices, and all the shops in the city were closed as a mark of respect to his memory.

Sir Jamshedji left three sons and a daughter. The eldest son, Kharshedji, succeeded to the baronetcy and his father's entailed estate. He and his brothers inherited the spirit of their father. The Deccan College is a monument of the second baronet's enlightened liberality. He occupied his revered father's place in the community with equal dignity, and was honoured and respected by all. Sir Seymour Fitzgerald, Governor of Bombay, conferred upon him the distinction of a seat in the Legislative Council. On his death, which took place in the year 1877, a public meeting of the inhabitants of Bombay, European as well as native, convened through the Sheriff, and presided over by Sir Richard Temple, the able, popular,

[1] The patent of this baronetcy, which will be interesting to Parsi readers, is given in the Appendix.

and energetic Governor of Bombay, was held in the town-hall, when it was resolved to perpetuate his name in connection with some object or institution of public utility, and a large sum, amounting to nearly Rs.40,000, was at once subscribed for the purpose of carrying out that resolution.

The second son, Rastamji, was also well known for his liberal and charitable disposition. During the American war he exported large quantities of cotton to England, and amassed a considerable fortune. It is said that his private charities were as unbounded as his gains had been large. Many of the poor of Bombay, Surat, Navsari, and other places in Gujarat were the recipients of his bounty; many public works, such as "dharmshalas," drinking fountains, and roads, bear testimony to his liberality. He established a charitable school and a dispensary at Goa, for which, and for many other benefactions in the Goa territories, he was honoured by the King of Portugal with the dignity of a Count. He gave contributions of thousands of rupees to the charitable funds of the Parsi community; and on his death, which took place in the year 1872, the Parsis of Bombay raised a sum of about Rs.25,000 in his honour, and made over the same to the Parsi Panchayet.

Sorabji Jamshedji, the youngest of the three sons of the first baronet, was equally benevolent. He gave the Government the handsome sum of

Rs. 50,000 for the purpose of building a high school at Surat. He was a profound Persian scholar and author of three works in the Gujarati language. He died in the year 1881.

The present baronet, Sir Jamshedji Jijibhai, is the eldest son of the second baronet. He is a young man of the most amiable disposition, and, though young in years, has been elected by the whole Parsi community as its leader. His election to this position was an event in the history of the Parsis. About three thousand Parsis assembled at Albless Bag on the day of the meeting, and elected him unanimously and amidst great enthusiasm as the head of the Parsi community, a position which his father and grandfather had held, in their cases not by election but as natural leaders. He bears well and creditably the hereditary honour which our gracious Sovereign has bestowed upon his family, as well as the additional distinctions conferred by his own community and the Government. In all public movements he takes an enlightened lead, and is greatly respected by all classes of the people. He is a member of the Legislative Council of Bombay, and has recently been favoured by Her Majesty the Queen-Empress of India with the honour of a Companionship of the Most Exalted Order of the Star of India.

Next in eminence to the first Parsi baronet was the late Framji Kavasji Banaji. He commenced

business as a merchant in the year 1790, and in 1795 had become agent for the Honourable East India Company. From an early age he showed high capacity for business, and during half a century he was one of the most enlightened, energetic, and honourable merchants. But his name will chiefly be remembered on account of his benevolence and high character as a citizen, and for his zealous and indefatigable exertions for the promotion of the moral and physical improvement of his countrymen. He was one of the most active of those who shared or assisted in the educational movement during the administration of the Honourable Mountstuart Elphinstone. He was a member for many years of the late Board of Education, to which had been entrusted by Government the direction of education in Western India. On his death, which occurred in the year 1851, the Board, of which Sir Erskine Perry, Chief-Justice of Her Majesty's Supreme Court at Bombay, was president, expressed themselves to Government as follows:—"Framji Kavasji, Esquire, resigned his seat, in consequence of his advanced time of life. The eminent and good citizenship, and zeal in supporting every measure for public improvement, which distinguished our late much esteemed colleague, are too well known to your Lordship in council to need any notice from us, but in recording his death, which subsequently occurred, the Board feel a melancholy pleasure in

thus publicly expressing the respect in which they hold his memory."

In reply the Government, through its secretary, bore high testimony to Framji's worth in the following words:—"I am instructed to observe that the tribute which the Board have paid to the late Framji Kavasji, Esquire, has been very properly rendered on this occasion to the memory of an excellent and deserving man. The Right Honourable the Governor in Council gladly avails himself of this opportunity again to express the high opinion entertained by himself and his predecessors of the worth of the deceased, as one who perceived that he could best serve his country by encouraging education, and who acted up to his persuasion."

Framji Kavasji also distinguished himself by his remarkable industry and a love for the extension of agriculture in India, and for his exertions in that direction he was justly styled the Lord Leicester of Western India. On his estate at Pavai, about eighteen miles from Bombay, he introduced the cultivation of cotton and tea, and planted a great quantity of sugar-canes, indigo, and mulberries for silkworms, and a large number of other valuable products of the soil. Though he did not succeed to the extent of his desires, he converted the place from a forest into a fertile estate, yielding a net revenue of Rs.20,000 or £2,000 per annum. Among other improvements

he introduced the Mauritius sugar-cane, which the Government of Bombay with his co-operation sent out over the Deccan and southern Maratha country, where it has displaced most other varieties.

The labours of this the greatest native improver of the soil in Western India will be best understood by a perusal of an extract from a minute by Sir John Malcolm, then Governor of Bombay. In his account of the Indian administration he thus speaks of Pavai, under the head of improvements in Salsette :—

"A grant was given to Framji of the fine estate of Pavai, in perpetuity, at a moderate quit rent, on an understanding that certain improvements were to be made. My minute of the 30th of November 1830 fully explains how far that good and able man has realised these expectations; I shall therefore quote it as the best illustration of the consequences that have already resulted from the measures adopted to promote the prosperity of Salsette. I lately paid a visit to the estate of Framji Kavasji at Pavai, and never was more gratified. This highly respectable native has laid out much money in a variety of useful improvements; he has sunk a number of wells, has built houses, made an excellent road, planted a great quantity of sugar-cane, indigo, and mulberries for silkworms; he has erected an excellent sugar-mill, which I saw at work, and all the necessary buildings of an indigo manufactory. But what I was most

delighted with was the passionate fondness Framji appeared to have for his estate. His projected improvements of a tank, a garden full of fruit trees of every country, the erection of a bungalow for English travellers, and a serai and stables at the spot where the road to his estate leaves the Thana great road, will be most useful to the public, as it is exactly halfway between Bombay and Thana, and mark the liberal spirit in which he has determined to fulfil the obligation of his lease."

"He evidently thinks less of profit than of being the first native improver of the soil on a scale that will match the science and enterprise of a European settler. His ambition is directed by the possession of this fine estate to the object of being a country gentleman; and, whatever be the pecuniary result to him of his speculation, he will gain much in health, reputation, and enjoyment, while Government will eventually have a hundredfold for any petty immediate or prospective sacrifices it may have made in the mere value of the land or its produce.

"I was so gratified by what Framji showed me of his actual improvements, and the plans he had in contemplation, that I regretted not having provided myself with an appropriate token of my marked approbation of his public spirit and of the benefits that might be derived from his example. To remedy this forgetfulness I presented him, on the spot, with

my own valuable watch and chain, expressing at the same time, before the gentlemen who accompanied me and a crowd of the natives employed or settled on his estate, my delight with what I had witnessed, and the gratification I should have in conveying to the Board and to my superiors in England information of all I had seen, and my sense of the value of such improvements as he had made and projected, both to the Government and to the country. Framji Kavasji was delighted with the approbation I gave him. He would persevere, he said, whatever discouragement he might at first meet with in his plans; my watch, he added, should be preserved in his family; and he deemed the gift bestowed on the spot, and in the manner it was, as rendering stronger than ever the pledge he had given to Government to improve in every way the lands they have granted him."

The same distinguished statesman bears testimony to the intelligence and enterprise of the Parsis in the following words:—"There is no body of natives in India so remarkable for their intelligence and enterprise as the Parsis. Bombay has owed its advancement in a great degree to this class; and in the actual condition of this Presidency it appears to me a political consideration of much importance to strengthen their attachment to Government by new ties which are of a nature calculated to combine the

promotion of their interests with those of the State. Salsette is recommended to them by its vicinity to Bombay, its excellent roads, and security. It may not yield the profit they anticipate, but they will render it a garden, and free us from trouble and expense in its management; and, above all, it will give to the wealthy and public-spirited men that interest in the soil and that knowledge of the benefits of works like roads, canals, and bridges, which may be of the greatest use, both as it disposes them to embark in works that advance the interests of Government and the general prosperity of this Presidency. The feelings which will be inspired and the knowledge attained by men of this class being landholders in Salsette will gradually lead them to the Konkan and Deccan, where such persons are much required to promote plans of improvement, without which these countries will never pay the expenses of their occupation and management."

Framji Kavasji was the first Parsi—we may safely say the first native of India—who sent a present of that sweet and delicious fruit, the Bombay mango, to Her Most Gracious Majesty the Queen.[1]

[1] The following letter accompanied the present:—

To HER MOST GRACIOUS MAJESTY THE QUEEN OF ENGLAND.

May it please your Majesty,

The improvement and extension of steam navigation have now happily brought your Majesty's dominions at home and your dominions

Framji Kavasji's high character and virtues were so deeply appreciated by all classes of his fellow-citizens that on his death, which occurred at the ripe old age of eighty-four, all classes of the community—Europeans, Parsis, Hindus, and Mahomedans—joined together in a public meeting, convened by the sheriff in the town-hall of Bombay, for the purpose of taking steps to preserve his memory. At this meeting Mr. P. W. LeGeyt, a judge of the then Sadar Adalat (Court of Appeal), presided. Framji's was the first instance in the history of Western India in which Europeans, as well as natives, joined together to do honour to the memory of a native of

in the Eastern world so closely together that I venture most humbly and most respectfully to lay at your Majesty's feet some specimens of the celebrated Bombay mangoes, in the earnest hope that this delicious fruit, which has never before been transmitted to Europe, may reach your Majesty in a state of preservation and prove acceptable.

Such precautions have been adopted to preserve the fruit as appear most efficacious, but if the botanists of your Majesty's dominions at home can prescribe a preferable method, it shall be adopted in the transmission of further supplies of this or any other kind of fruit peculiar to the country which has not hitherto been seen in Great Britain.

Your Majesty's most dutiful and faithful
Eastern subject,
FRAMJI KAVASJI.

BOMBAY, 18*th May* 1838.

In acknowledgment of this present the Master of the Household conveyed to him the Queen's approbation of the zeal and enterprise evinced by him, and Her Majesty's gratification at the dutiful expression of loyalty by which his present was accompanied.

India. It was resolved at the meeting to commemorate the name of Framji Kavasji by erecting to his memory a building which should contain a lecture room, laboratory, museum of art and industry, and library, and to call it after him. This mode of commemorating the work of this worthy Parsi was peculiarly appropriate. It was such as would have received the approbation of the worthy man himself, as everything which had for its object the improvement of the condition of his countrymen, either intellectually, morally, or physically, had always received his hearty support.

Framji Kavasji's high character will be best understood from a speech delivered by Sir Erskine Perry at this meeting. He said:—"I have been requested to second this resolution; and, tired as I am, having been sitting in Court many hours to-day, I cannot be silent upon the subject of it. You, as his friend and as our colleague, Mr. Chairman, know how highly I estimated the character of our deceased friend. He was not a scholar, and for the last ten years of his life he was not a wealthy man: indeed he had fallen into evil days, and yet he managed to secure the esteem and love of all who came within his influence; and the question which suggests itself is—What were the qualities which won the esteem and love which he possessed of all the inhabitants of Bombay? His eminent good citizenship. He

possessed that virtue, not common among people now, in an eminent degree. It is a virtue too little exemplified by our Hindu friends,—who, I hope, will excuse me for so saying,—nor is it universal among the Parsis, but it is more so among them than among other classes. Framji Kavasji exercised that virtue more than others of his countrymen: he was a steady good citizen, bold enough to speak out his opinion, and energetic to exert himself to do his country good. These virtues we are desirous to see universal."

The institution thus founded to commemorate the name of Framji Kavasji is "The Framji Kavasji Institute," now familiar to the citizens of Bombay, where public meetings in support of all laudable objects are held, and interesting lectures on scientific and other subjects are delivered.

Framji Kavasji was one of the foremost among those who assisted in the establishment of a good English newspaper in Bombay. In chronicling his death, which took place in the year 1851, Dr. Buist, the editor, thus described in the *Bombay Times* (now the *Times of India*) the circumstances which led to the establishment of that paper, and the interest which Framji took in bringing it into being:—"A vast addition to the number of the European community and increase to the mercantile enterprise of the Presidency having been occasioned by the operations

of the new charter, fostered as they were by the exertions of a succession of able and patriotic administrations in the period just preceding 1840, it became apparent that new life-blood was wanted in the press, and that newspapers must from henceforth have much more important tasks to perform than the announcement of the reliefs of the army, the chronicling of the movements of the Governor, or festivals at Government House, the accidents of the chase, or calamities of famine or conflagration. A free press was desiderated for the advocacy of public measures now that freedom of discussion had been permitted to newspapers and a public created for their perusal, while the opening up of the overland communication was beginning to permit the transmission of enlightenment to the people at home through the journals of India. To this, as to all other changes in the political sky, the subject of our notice was fully alive, and Framji Kavasji was one of the first of those who exerted themselves to bring into existence the journal which now chronicles his demise."

The Framji Kavasji Tank close to the Institute, and the reservoir on the Obelisk road, for the purpose of securing a permanent supply of water to the public, are excellent monuments of Framji's catholic charity and benevolence. Framji Kavasji also contributed a lakh of rupees towards building an "Atash-Behram" or chief fire-temple in Bombay, which is

called after his father's name. The other contributors to this good work were his brother Kharshedji Kavasji Banaji and his nephew Dadabhai Rastamji Banaji.

Framji had two brothers, Rastamji Kavasji and Kharshedji Kavasji, who were both men of mark. With that enterprising spirit which has always distinguished the Parsis, Rastamji Kavasji went to Calcutta to settle with his family. There he succeeded in establishing an extensive business as a merchant and shipowner, and through his activity and enterprise was well known throughout the East. The failure of the Union Bank, of which he was one of the largest shareholders, and which was an unlimited company, brought undeserved ruin upon him, and in his misfortune he had the sympathy of every man in Bengal where his benevolent and hospitable character was generally recognised. On his death, which took place in the year 1852, one of the leading Calcutta papers said that "during his prosperity he sought European society, and, breaking through the restraints usual among his countrymen, did not hesitate to introduce the ladies of his family to his guests, among whom the Governor-General of India has more than once been present. Rastamji was extremely liberal while he had the means, and there must be many yet living who have felt his kindness when it was of the utmost value to them." The *Friend of India*, then

the foremost journal in India, said of him that "he was remarkable not only for his enterprising spirit but for his freedom from the prejudices of the East, and for a European cast of thought peculiar to his countrymen among Asiatics. In the days of his prosperity he gave like a 'merchant prince,' and sedulously emulated the example of his intimate friend, Dwarkanath Tagore."

Rastamji left two sons, Dadabhai and Manakji. The former was in his day one of the most extensive of the China merchants. The other, Manakji, is well known in Calcutta as a leading citizen, and holds the position of Persian Consul in that city. He once filled the office of Sheriff of Calcutta.

Framji's brother, Kharshedji Kavasji, was a highly popular and respected member of the Parsi community. His business connections were as extensive as those of his elder brothers. He was broker to many European firms in Bombay, and possessed great influence among the highest officials in the Presidency. He was possessed of one great desire which he carried out with all the means in his power. He wished to see his co-religionists employed in trade and industrial pursuits; and for that purpose he advanced large sums of money to many people with the view of giving them a start in life, never expecting the amount to be returned unless it was done voluntarily. Hundreds of Parsis are now blessing his

memory for what they enjoy. Kharshedji Kavasji, like his brother Framji, gave a lakh of rupees towards building an Atash-Behram, or chief fire-temple, in memory of his father. The mantle of this branch of the family has fallen on his grandson, Mr. Mancherji Naorozji Banaji, who has been for several years a member of the Municipal Corporation and Town Council of Bombay.

Another Parsi family in which some of the best traits of character that have distinguished our race in the past generation—such as commercial enterprise, industry, integrity, benevolence, and public spirit—were most conspicuously shown forth was that of the Vikajis. This family came originally from the small seaport town of Tarapur in the Thana district, where several of its members still own considerable property. In the beginning of this century it was represented by the brothers Vikaji Merji and Pestanji Merji, and by their cousins Beramji Bhimji and Hirji Bhimji, of whom the eldest and most enterprising was Vikaji. For several generations previously the chief occupation of the family had been agriculture; but these men departed from the traditional groove and added to their old pursuit a new career of usefulness for themselves, in which they attained, in an incredibly short time, an extraordinary degree of success. They began by farming the revenues of a small "mahal," named "Aseri," in the Bassein district, under

the government of the Peshwa. In course of time, when the late East India Company succeeded to the Peshwas of Poona, they were appointed farmers of the land and sea customs of Northern Konkan. In 1836 they were the sole farmers of the customs of Northern and Southern Konkan and also of the land-customs of the districts of Poona, Sholapur, Ahmednagar, and a part of Khandesh. Their management of these provinces was remarkable, on the one hand, for the magnitude of its area and the vastness of its resources, and, on the other, for a vigorous and well-organised system in the administration of its details. It was found to be so highly efficient that the Thana collector of the day, in his report to the Revenue Commissioner of Poona, dated the 31st of August 1835, wrote of Vikaji Merji in these terms:—"He may well boast of never having given a single cause to regret their (*i.e.* the British Government) having given to him, a private individual, the management of an extent of territory and a sum of money never before equalled in the records of any Government." The solid results of this policy on Vikaji's part were that the State revenues of the provinces within the seven years that they had been administered by him were more than doubled without at the same time appreciably adding to the burdens of the subject. Synchronously with their official connection with the State they also directed their

energies to commercial business. At the highest period of their prosperity in trade, which was from 1835 to 1845, they had their head-office in Bombay, with branch firms and corresponding houses in every important town of the Bombay Presidency, and also in Calcutta, Singapore, and China. In 1825-26 they imported the first batch that ever reached Bombay of Berar cotton, in five hundred bullock-loads as an experiment, and this they subsequently followed up by numerous other efforts in the same direction, notwithstanding the thousand and one difficulties which nature and the Nizam's officials created in those days of comparative ignorance and little or no communication. They were the first to erect cotton screws and presses at Khangam and in the neighbouring cotton districts. They made various cart-roads over the Ghats between the Berars and the Malabar coast, and built bridges over streams and rivers for the speedy transit of merchandise between Bombay and the Deccan. In a word, they were the pioneers and founders of the cotton trade between the Nizam's Dominions and the Bombay Presidency, the value of which to England and India can in these days only be estimated by crores of rupees. In 1830 they were specially invited by the Nizam's minister, Raja Chandu Lal, to open banking firms in his territories, and in this line of business they displayed such energy and tact that, within a

year or two of their connection with the Nizam's Government, the firm of "Pestanji Vikaji" of Hydrabad became its principal banking-house, lending to the Government for State purposes, including the expenditure on military forces, several lakhs of rupees every year.

From 1835 to 1845 their direct advances to the State amounted to the gigantic sum of one crore and eight lakhs of rupees (£1,080,000), out of which no less than eighty-three lakhs were handed over to the East India Company for defraying the expenses of the "contingent troops" which the Nizam, under treaty, was bound to provide the means of supporting. For the liquidation of these advances the Nizam entered into a scheme or arrangement by which he mortgaged to them the revenues of the valley of the Berars, together with the province of Aurangabad, which amounted to about twenty-three lakhs of rupees a year, and actually placed them, with the cognisance and approval of the British Resident at Hydrabad, in charge of Belapur, Akola, Mekhar, Parbani, and other districts. They were also allowed to retain in their service a small armed force, and it is said that the Nizam received from them, as from his other vassal chiefs, the usual feudatory homage of *Nazarana*. The State mint at Aurangabad was also entrusted to their charge, and since the advent of the Parsis into the country there

has perhaps been no other family that was permitted by the State to have its own initials or marks engraved on the national coin. A silver coin was struck, probably at the Aurangabad mint, bearing the initial letters of Vikaji's younger brother Pestanji Merji, and widely known after him as the *Pestanshai* coin of the Nizam Government. In 1845 Raja Chandu Lal retired from office, and with that event began the slow decline which ultimately resulted in the bankruptcy of the family firm. The new minister proposed a settlement of the claim of Vikaji Merji, which amounted at that time to about thirty-seven lakhs of rupees, on the basis of payment at the rate of five annas *less* in the rupee. This proposal not being accepted, the Peshkar Raja Rambax caused a peremptory sequestration to be made of the provinces which had up to that time been mortgaged to Vikaji Merji and his brother. They presented petitions to the Nizam. They appealed to the Government of India, and ultimately to the late Court of Directors, and even to that last resource for relief, the British Parliament,—but all without effect. The British authorities refused to lend their aid in the matter on the avowed principle that the subjects of the British Government when advancing moneys to native States did so at their own risk, and that it could not depart from its invariable practice of not interfering for the realisation of such claims.

Though they were defeated at every stage in their efforts to enforce their claim on the Nizam's Government, it is but fair to that Government to state that its late minister, Sir Salar Jung, amply made up for the past acts of injustice by extending the liberality of his patronage to several members of the family, who were appointed to posts of trust and high emolument; and at the same time he made provision for the family out of the State exchequer in recognition of the very valuable services rendered by its founder to the Nizam in times past.

The government of the East India Company, too, on its part, had, so far back as 1829, acknowledged in a most substantial manner the great benefits which the enterprise and public spirit of Vikaji Merji had conferred on the trade of the Presidency by making him a gift of the village of Parnali, in the vicinity of which Vikaji Merji had at his own expense constructed one of the most extensive and useful public works in that part of the country. He raised a dam across the Banganga river and erected other similar works in order to shut out the salt-water tides from the river, the fresh water of which was thus rendered available for drinking and irrigation purposes. One of the collectors of the district, while paying an official visit, summarised to the Bombay Government the result of his survey in these words: "The works are of great public utility in a humane

and financial point of view, as an ample supply of fresh water is ensured to the neighbouring population and their cattle in seasons of drought, and a large tract of land made protective to the State, which, but for the improvement, would have remained sterile and uncultivated."

Vikaji Merji's charities to his fellow-religionists were on an equally extensive scale. He built at his own expense no less than five "daremehrs" or places of worship—at Tarapur, Belapur, Hydrabad, and Sikandrabad; four towers of silence—at Belapur, Hydrabad, Sholapur, and Aurangabad, besides establishing several small schools and other institutions. But his memory is still dearly cherished among his countrymen in the Mofussil in connection with the sinking of fresh-water wells and the construction and repair of tanks, and more particularly for the building of numberless "dharmshalas" or rest-houses for the use of travellers and the poor in various parts of the Bombay Presidency, for which alone he received the special congratulations and thanks of the Directors of the East India Company.

Kharshedji Manakji Shroff was a highly distinguished member of the Parsi community. He was born in the year 1764, and died at the patriarchal age of eighty-one. He has been truly described as the people's friend. Though he had an extensive business with the Commissariat as a contractor, he

devoted every day a good portion of his time to adjudicating civil and domestic disputes among the Parsis. The impartiality of his decisions made his home a court for all sorts of disputes among his own people. It is said that when parties went to his house in the morning, he went without his meals rather than leave his good work of mediation unfinished. Most of the quarrels which arose between Parsi wives and husbands originated in the latter not fulfilling the promises made before marriage of bestowing upon their wives ornaments to the amount agreed upon, or through their appropriating them to their own use after marriage, or on account of their parents doing so.

Occasions have occurred in former times where the wife's parents, in whose custody the ornaments were left, appropriated them to their own use, and these cases often resulted in a breach between the husband and wife and their respective parents. If the misappropriation took place by the act of the husband, the parents of the wife would not send her to his house until the ornaments were restored to her. In the latter case the husband or his parents would turn the wife out of doors and refuse to receive her back until her parents made good the loss of the ornaments. The difference, though trivial, always ended in inveterate hatred of each other, and required much tact and patience in reconciling the parties. Kharshedji Manakji was highly gifted with

these qualities. Although he was not rich, he had a generous heart, and when he found that there was no chance of the misappropriated ornaments being produced, and that the injured party would never consent to receive the wife into his home, Kharshedji gave from his own pocket the equivalent in money to the sufferer, thus restoring peace to the disturbed home. This trait in Kharshedji's character made his name a household word among the Parsis. When he died it was said that the poor man's friend was gone, and no funeral in the Parsi community in Bombay was more largely attended than that of Kharshedji. Even at this day the Parsis exclaim when there is domestic trouble in a family, "Oh that we had a Kharshedji Manakji among us!"

Another Parsi who deserves a record in these pages was Jijibhai Dadabhai, born in 1785. He was exceedingly popular in his own community, and well known to and respected by his own countrymen and the Europeans as well as by the other races on account of his extensive mercantile transactions. In the midst of his business as banker and merchant, which extended over a period of forty years, he found time to assist and promote, by his advice, influence, and wealth, every undertaking calculated to benefit the public. His enterprising spirit assisted in the establishment of three banks in Bombay. It was through his foresight and energy that steam navigation for

commercial and passenger traffic was introduced on the western coast of India. He was one of the largest proprietors of the first steamer employed in this enterprise, viz. the *Sir James Rivett-Carnac.* He managed the business of this undertaking so judiciously that in the course of six years he divided profits among the proprietors almost covering the cost of the original outlay. He was a guarantee broker to many European mercantile houses whose reputations were maintained by means of his capital.

His mercantile transactions were conducted in various parts of the globe, and his name was well known in all the commercial centres of Europe, Egypt, and the East. He found employment for his capital in advances on coffee, sugar, cocoa-nut, and other plantation estates on the Malabar coast and Ceylon, and also in the island of Bencoolen, besides himself possessing a large coffee estate in Ceylon.

We have already said that Jijibhai was a popular man in his own community, and for nearly twenty years he was also a member of the Parsi Panchayet. That body had in his day lost the respect of the community, but many Parsi families had their domestic quarrels arbitrated and settled by him. His independence and sense of justice gained him the esteem and respect of all those who had to submit to his decision. Blessed with wealth by a bounteous Providence, he was not unmindful of the claims of

the poor upon his purse. His subscriptions to the several public and private institutions were large. To the needy and distressed he always extended a helping hand in a private and unostentatious manner. He built an "agiary" or fire-temple in Bombay at a cost of Rs.50,000, and on his death bequeathed in trust the handsome sum of two lakhs of rupees for the maintenance of educational and charitable institutions. He left four sons, Mervanji, Bamanji, Sorabji, and Beramji, who for some years carried on the extensive commercial business of their father. The youngest, Mr. Beramji, was for four years a member of the Legislative Council of the Government of Bombay, and was made a Companion of the Most Exalted Order of the Star of India in the year 1876. In the year 1880 he gave Government a sum of Rs.30,000 for a medical school for natives at Poona. He has established a charitable dispensary at Mehmudabad in memory of his deceased wife. His son, Mr. Nanabhai Beramji Jijibhai, has been a member of the Municipal Corporation and the Town Council of Bombay for many years, and is well known for the active interest which he has displayed in public matters.

Manakji Nasarvanji Petit, the father of the well-known brothers Messrs. Dinsha and Nasarvanji Petit, was a highly-respected member of the Parsi community. He died on 21st May 1859 at the age of

fifty-seven. He commenced life by going to Muscat as a "dubash" in charge of a cargo of rice. On his return thence he was apprenticed to a European firm, and his enterprise and business habits soon raised him to the first rank among the merchants of his day. He was one of the chief promoters of every project for the development of commercial enterprise, and many flourishing institutions owe their origin to him. He was the first president of the Parsi Law Association, as well as of the Persian Zoroastrian Amelioration Society. To the funds of the latter he subscribed most handsomely. As our readers will perceive hereafter, he was the pioneer of the cotton spinning and weaving industry in India. He was a kind and generous-hearted man, and on the death of his wife set apart Rs.30,000 for different charitable institutions. He never withheld pecuniary assistance from the poor, and was always ready to exercise his kind offices in the settlement of domestic disputes among his co-religionists.

Manakji's two sons Dinsha and Nasarvanji have made the name of Petit memorable in the history of Bombay by their shrewd commercial sagacity, as well as by the benevolence of their character. Their generous spirit first manifested itself soon after the death of their father. To commemorate his name they established a fund of Rs.56,000 out of their father's estate, and to that sum they themselves added

Rs.25,000 each, and the interest of the whole amount is applied to charitable purposes by trustees specially appointed.

We have spoken of the shrewd commercial sagacity of Messrs. Dinsha and Nasarvanji. During the period known as "the share mania"-they were among the few who kept their heads clear, and, though it was impossible to protect themselves from losses, they happily were among those who preserved a good portion of their fortune. Their chief losses were due to irrecoverable advances to friends. It is said of Mr. Dinsha that he sacrificed no less a sum than thirty lakhs of rupees by the failure of his friends. He never went to law to recover any money thus lost. The same has been said of the younger brother Mr. Nasarvanji.

To Mr. Dinsha Manakji Petit the cotton spinning and weaving and dyeing industry owes very much of its development and prosperity. He is the chief shareholder in the Manakji Petit, Dinsha Petit, Mazagon, Victoria, Framji Petit, and Gordon Mills. His firm, composed of himself and his sons, acts also as agents to these concerns. Mr. Dinsha is said to be the richest Parsi—we might add the richest native—in Bombay at the present time, and his liberality and generosity keep many useful and charitable institutions alive, not only among the Parsis but among all castes and creeds. His charities are all dictated from

a generous heart and by a sense of duty. Even poor dumb animals have not been left out of the pale of his sympathy. It was only last year that he gave the handsome sum of Rs. 45,000 to the Society for the Prevention of Cruelty to Animals, for building a hospital for the care and treatment of the poor silent creatures that cannot take care of themselves. This Society was formed in Bombay a few years ago under the presidency of the Hon. Mr. Justice Bayley, and owes much of its success and the good it does to that learned and humane judge.

Through the generosity of Mr. Dinsha charitable dispensaries have been established in Bombay and several places in Gujarat. He has spent thousands of rupees in supplying water to Poona, Ahmednagar, and other places by digging wells and tanks. He is a prominent supporter of charitable schools, libraries, and book clubs, and a ready patron of poor and needy students. He is a great champion of vernacular literature. He has subscribed most liberally to many books that have been published within the last twenty years, and has distributed them among his employés as well as others who apply to him for them. Through his munificence a hospital for incurable lepers has been established at Ratnagiri. He has always been the largest contributor to the building of fire-temples and towers of silence in various places. His contributions to the sufferers from famine,

fire, flood, and storm have always been characterised by the greatest liberality. He has been one of the chief supporters of the funds for the relief of the poor Zoroastrians of Persia and the Persians in Bombay. He has given nearly a lakh of rupees to the funds of the Parsi Panchayet for the benefit of the poor of the community. We have not gone into details; it is enough for us to indicate the various purposes to which Mr. Dinsha's charities have been directed.

But his private charities, which are extensive, cannot be known. He maintains many poor and struggling families by giving them pensions. He has extricated many deserving persons from anxieties and troubles by discharging their debts. He has relieved the minds of many parents by defraying the marriage expenses of their daughters, and has spared the feelings of many poor families by defraying the funeral expenses of their deceased members. The one great merit of Mr. Dinsha's charities is their unostentatiousness, and this quality, as well as the charming simplicity of his character, has secured for him the golden opinions of his countrymen.

Mr. Nasarvanji Manakji Petit has also given large sums in charity. He has, to say nothing of his other gifts, given Rs.50,000 to the Parsi Panchayet for the benefit and maintenance of the poor of his community. He has built a fire-temple in Bombay at a cost of Rs.26,500, given Rs.55,700 towards the maintenance

of the Bombay native dispensary, and a further large sum for the maintenance of the dispensary at Khergam. He also bestowed Rs.25,000 on a boarding-school in Persia. His private charities are believed to be very extensive.

Mr. Nasarvanji is a large mill-owner, and has the entire management and control of the Oriental spinning and weaving mills established by his father Manakji.

Among the Parsis who have been celebrated for their extensive charities no name will be held in greater veneration in that community than that of Mervanji Framji Panday, an enterprising and energetic merchant who died in the year 1876. He was the founder of Mervan Bag, the convalescent home for Parsis. In times of long-continued sickness and tardy convalescence the poor Parsis had no place to go to for a change from their own homes and crowded and ill-ventilated rooms. The need of such an institution had therefore been long felt, and Mervanji Panday's kind and merciful heart was moved to supply this want. He gave Rs.425,000 for building a sanitarium in one of the healthiest parts of Bombay, and Rs.40,000 as an endowment fund. The building was completed in 1865, and contains sixty-eight well-ventilated apartments. Admission is granted to convalescents on production of medical certificates. It is said that about a thousand

individuals enjoy annually the benefit of a change in this home, and there can be no doubt that many a life has been thus saved which would otherwise have gone to an untimely grave.

The same charitable gentleman has also founded a "dharmshala" for travellers in another locality in Bombay at a cost of about Rs.50,000. In a former chapter we have referred to some of this gentleman's charities in Persia. He has also established a trust fund of a lakh and a half of rupees from which poor and needy Parsis receive pecuniary help. Nor were Mervanji's charities limited to the relief of the people of his own caste. He gave largely in every direction, and for the relief of distress wherever it was to be met. But the Parsi sanitarium alone will keep his name fresh among the Parsis through all time.

The name of the late Sir Kavasji Jehangir Ready-money is well known over the whole of India, and to some extent even in Europe, on account of his princely benefactions. He belonged to the Readymoney family of whom we have made mention in previous pages. He commenced life as a godown-keeper to a European mercantile firm, and, being a man of enterprise and shrewd commercial perception, he soon raised himself to a position of affluence. Of him it was observed on his death that "his career in the pursuit of wealth was one of uninterrupted prosperity, and it should be mentioned to his honour that all his dealings were

characterised by an honesty and uprightness which won him the esteem and confidence of all who were brought into business relations with him. He was, indeed, qualified by nature to be a successful man of business, for there was no undertaking in which his rare business talents did not enable him to distance his competitors and achieve renown."

But it was more on account of his anxious desire to alleviate the sufferings of the poor, and of the munificent sums bestowed by him in the cause of charity, that his name was most favourably known. For nearly a quarter of a century the stream of his benevolence was constantly flowing. He built a hospital at Surat at a cost of Rs.72,000, and an eye hospital in Bombay at a cost of Rs.112,000. He contributed Rs.50,000 towards the construction and establishment of a lunatic asylum at Hydrabad, Sind, and gave largely to dispensaries in several towns in the Presidency, some of which were established and maintained at his own expense.

He ever did his utmost to promote the spread of education amongst his countrymen, and his efforts in this respect will always be remembered with gratitude, and will form an imperishable monument to his name. For a permanent building for the Elphinstone College he gave two lakhs of rupees; for erecting the University Hall one lakh; and for the Poona Engineering College Rs.50,000. His generous donations

towards educational institutions, and the scholarships he founded in connection with them, are well known.

The different charitable institutions in the Bombay Presidency have often benefited by his unstinted liberality. He contributed Rs.50,000 for a home for European strangers; and to every establishment for the maintenance of the poor, the aged, the infirm, and the friendless orphan, which required monetary aid, he invariably extended a helping hand. Neither was the thirsty wayfarer forgotten, for through his benevolence many drinking fountains have been erected throughout the city.

Nor were Sir Kavasji's charities confined to his own country; they extended to Europe. His munificent donations to charitable institutions in England, and his handsome subscription for the relief of the sick and wounded of both nations during the last Continental war, will long remain fresh in the recollection of every one.

In consideration of his philanthropy and benevolence, the Companionship of the Most Exalted Order of the Star of India and afterwards the dignity of knighthood were conferred upon him by Her Majesty the Queen-Empress, honours which he well deserved. His friends and admirers, European as well as native, also honoured him by raising a subscription among themselves and placing a marble statue of him in the University Hall, Bombay, towards the construction of

which he had, as we have just said, given a lakh of rupees. The statue is from the sympathetic hand of Mr. Woolner, and cost Rs.20,000. When His Royal Highness the Prince of Wales was in Bombay he honoured Sir Kavasji by presenting him with a silver medal, a book, and a portrait of himself and of his amiable Princess.

The name of the late benevolent Edalji Framji Albless, who died in 1865, will ever be remembered among the Parsis in connection with the Albless Bag, a building erected and endowed out of funds left by him. As already explained, this building is set apart for Parsi marriages. Edalji was the architect of his own fortunes, and a very pious man.

Among the distinguished Parsis still living is the venerable Framji Nasarvanji Patel, of whose valuable services in connection with the Parsi Law Association, the Persian Zoroastrian Amelioration Society, and the Parsi Girls' School Association, we have made mention in previous pages. He is further well known to the native and European community of Bombay for his great liberality. He was one of those who were chiefly instrumental in giving the city of Bombay its only garden worthy of the name — viz. the "Victoria Gardens," towards the formation of which he gave a most handsome donation. He has always evinced a deep interest in the education and general enlightenment of his countrymen, and any measure

tending to further this object always receives his best sympathies, and his purse is ever ready to minister to the wants of institutions which have for their object the promotion of the welfare and happiness of the people. The Anglo-Vernacular school at Khetvadi, which bears his name, was founded and handsomely endowed by him, for which he received the warmest acknowledgments of Government. He is a gentleman who by his admirable tact and liberal sentiments has often reconciled conflicting views between the old and young generations of Parsis, and thus secured harmony in carrying out projects, the aim of which has been for the common good. Mr. Framji was a member of the Bombay Legislative Council during the administration of Sir Seymour Fitzgerald.

Another Parsi gentleman, who is still alive and who has conferred many benefits upon Bombay and some of the cities of Gujarat, is Mr. Kharshedji Fardunji Parakh. From 1841 to 1857 he was a member of the firm of Sir Jamshedji Jijibhai, Sons, and Company. In 1857 he extended his trade to Calcutta and Madras, to China and Europe. He amassed a large fortune during the American War.

It was by his liberality that in 1845 the Asylum for the aged and blind at Chaupati was repaired and extended. He gave a princely donation of Rs.25,000 to the Lancashire Relief Fund. During the Gujarat famine of 1862 he sent Rs.80,000 worth

of rice to be given gratuitously to the poor of the province, and also distributed about Rs.90,000 among poor families in Gujarat. He has also built a "dharmshala" near the railway-station at Surat at a cost of Rs.25,000. He contributed Rs.55,000 to the Sir Jamshedji Jijibhai Zend and Pehlevi Madressa; also Rs.30,000 for founding scholarships in the same college.

Besides the munificent acts of liberality mentioned, Mr. Kharshedji Fardunji maintained several charitable dispensaries in Bombay and other towns of the Presidency during the days of his prosperity. The Fardunji Sorabji Parakh Industrial School at Surat was founded by him in memory of his father. Towards the establishment of this institution he gave the sum of Rs.50,000.

The elegant and beautiful Flora Fountain in Bombay is another gift of Mr. Kharshedji's munificence. It was constructed by the Esplanade Fee Fund Committee at a cost of Rs.40,000, one-third of which sum was contributed by Mr. Kharshedji himself.

As a slight recognition of Mr. Kharshedji's liberality in the days of his prosperity, Sir Philip Wodehouse appointed him Sheriff of Bombay in the year 1877. With him we may bring our sketch of the distinguished Parsis of Bombay to an end.

CHAPTER III.

ZOROASTER.

The Parsi faith—Its most flourishing period—The reformer Ardeshir—Date of Zoroaster—Account of his life—The earliest possible date—The Avesta and Cuneiform languages—Origin of name of Zoroaster—His miraculous birth—Attempt to destroy him—Appears at court—The sacred fire—A mighty gathering—His first address—His first disciples—His sons and daughters—The Avesta language—Two dialects—Sanscrit and Avestâ—The ancient books—The twenty-one volumes—Their meaning and significance.

THE faith professed by the Parsis in India is one of the most ancient in the world. It was once the religion of a famous empire. It has had its day of greatness. Like everything human, it has known that of decline. During a period of over thirty centuries it has undergone more than the usual fluctuations and vicissitudes. Its most flourishing period was for the space of a thousand years from the reign of Gushtasp until the conquest of Persia by Alexander the Great.

For five hundred and fifty-six years after the subversion of the Persian dynasty by the Macedonian conqueror, the religion of Zoroaster seems to have declined, until revived by Ardeshir Babekan in A.D.



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226. In the reign of this monarch great efforts were made to restore its primitive purity, according to the doctrines propounded by Zoroaster. The king himself was a person of great piety and religious enthusiasm. He collected the sacred books of the Parsis and caused them to be translated into Pehlevi, the language then current in Persia, built fire-temples for the worship of God, and restored the ancient religion of Persia to its pure and original state. This reformation by Ardeshir Babekan endured during four hundred and sixteen years, that is, until the religion and monarchy of Persia were overthrown by the Arab invaders in the year 651, at the battle of Nahavand, when Khalif Omar destroyed most of the religious books.

There is some dispute, even now, among the Parsis as to the exact date of the birth of Zoroaster. European authors do not facilitate inquiry, for they too are in doubt as to which of the six philosophers who bore, at different times, the name of Zoroaster should be selected as the lawgiver of the Parsis. One is described as a Chaldean or Assyrian, another as a Bactrian, a third as a Pamphylian, a fourth as an Armenian, a fifth as a Median, and a sixth as a Persian.

Of all these the one who is specially recognised as the lawgiver of the Parsis was born at Rae in Media and flourished in Bactria, and we propose to give here a brief sketch of his life. As to the date of his birth,

Dr. Haug says, "Under no circumstances can we assign him a later date than B.C. 1000, and one may find even reasons for placing his era much earlier." Mr. Kharshedji Rastamji Kama, a well-known Oriental scholar among the Parsis, has, on the authority of Greek and Jewish writers and on that of the Cuneiform inscriptions, very clearly shown in his *Zarthosht-Nama* (*i.e.* The Life of Zoroaster) that Zoroaster lived at least 1300 years before Christ, or nearly 3200 years ago.

Before the light of new scholarship fell upon this point it was the accepted belief among the learned that Zoroaster flourished in the sixth century before Christ. The mistake arose from the fact that they took the Kayanian king Gushtasp, in whose reign the prophet flourished, to be the same as Darius Hystaspes, the well-known king of the later Achæmenian dynasty who lived about B.C. 521. Not only did the two kings belong to different dynasties, but the latest researches have shown that a period of more than eight hundred years intervened between them. This fact affixes as the earliest possible date to the reign of Gushtasp, and in consequence to the birth of Zoroaster also, the year B.C. 1300.

That Zoroaster flourished long before the time of the Achæmenian kings is also satisfactorily established by the fact that the current language spoken in the country at that age (as may be judged from

the inscriptions of Cyrus and Darius B.C. 559-521) was what is now known as the Cuneiform tongue, while the writings of Zoroaster are in the Avesta language. The latter has been ascertained to be the parent language from which the former descended. Thus in about B.C. 559, when we come in contact with the Cuneiform inscriptions, Avesta had already become a dead language, and had been succeeded as the spoken dialect by another descended from it—viz. the Cuneiform. To effect such a vast change as that of converting a vernacular into a classical language and bringing out of it, in the slow process of formation, a new dialect, a very long period of time must have necessarily elapsed, and it cannot be computed at less than a thousand years. Consequently this long period must have separated the age of Zoroaster from the times of the Achæmenian monarchs.

Various meanings have been suggested for the name Zoroaster. Professors Burnouf and Lassen and Drs. Windischmann, Müller, and Haug have all attempted to attribute to it a different signification. Dr. Haug himself has suggested not fewer than three. Of all these several meanings, Mr. Kharshedji Kama, the Parsi scholar, has adopted the first that was suggested by Dr. Haug, but which was subsequently withdrawn by him, viz. that of "old camel-keeper," from Zend *zarath*, Sanscrit *zaradh*, meaning "old," and

ushtra, meaning "camel." In support of this meaning it has been put forward that many ancient personages derived their names from horses, camels, cows, and other animals, which formed the chief portion of the wealth of the ancients. Such names as Biveraspa, Jamaspa, Pourushaspa, Frashaoshtra, and others that are derived from animals are instances in point.

Zoroaster was a member of the family of Spitama, a descendant of King Feridun of the Peshdadian dynasty of Persia. From the Dinkard and Bundehesh, two well-known books in Pehlevi, it appears that Zoroaster was the great-grandson of one Haechataspa, the fifth in descent from Spitama. He is therefore often spoken of in the Avesta as "Spitama Zarathushtra," *i.e.* Zoroaster of the family of Spitama.

From the ninth chapter of the Yasna and from the Aban Yasht it appears that one Pourushaspa, remarkable for a righteous life, was selected by God to be the father of the Prophet. In Pehlevi works it is said that an angel presented Pourushaspa with a glass of wine, soon after drinking which his wife Dogdho conceived and bore a son destined to create a new era in Eastern history. The wine here alluded to was, according to the more ancient authority of the Avesta (Yasna, chapter ix.), the juice of the well-known Homa plant so often spoken about in that book. The juice of this plant is still drunk by the Parsi priests while performing the Yasna

ceremonies. This Homa corresponds to the Soma of the Hindus, Soma being the Sanscrit form of the Avesta word Homa. This plant is the *Asclepias acida* or *Sarcostemma viminale* of botanists. It is said to possess medicinal and stimulating properties. According to the ninth chapter of the Yasna, it was Pourushaspa, the father of the Prophet, who, having performed certain religious ceremonies and prayers, drank of the juice of this plant, which possessed properties that improved the health, soothed the mind, and strengthened the energies. The purport of that passage seems to be that under the effects of this soothing elixir, drunk after solemn prayers and ceremonies, he prayed to the Almighty to favour him with a child. This request was granted, and Zoroaster was born unto him. No mention is made of the name of Zoroaster's mother in the Avesta, but in Pehlevi works she is known by the name of Dogdho. Zoroaster's birthplace, the town of Rae, was, according to the Vendidad (chapter xix. 4), situated on the banks of a river named Darji. This river flowed from a mountain named Jabr situated in Ayriana Vaeja.

We meet with no authentic account of Zoroaster's infancy in the Avesta. But it appears from the Pehlevi books that the extraordinary circumstance of Pourushaspa's performing the Homa ceremonies and getting a son in answer to his prayer, as a reward for his extreme piety and virtue, was publicly talked

about, and that the governor of the province resolved, at the instigation of wicked counsellors, to destroy the infant. The hands of the would-be destroyers are said to have been in every attempt arrested by divine agency.

As a youth, Zoroaster passed his time, we find from the Avesta, in the deep study of philosophical questions and in divine meditation on the top of a mountain, named "Ushidarena." On the divine inspiration he received during this solitary study he based his teaching, and, according to the eighth chapter of the Yasna, undertook the mission "to guide the leaders of houses, streets, villages, and towns" in the path of virtue.

In the Pehlevi books still existing the Persian Prophet is said, at the age of thirty, to have left his native town of Rae and to have proceeded to Balkh, the capital of Gushtasp, at that time King of Iran. In the thirtieth year of the reign of Gushtasp Zoroaster is reported to have appeared at the court of the king bearing with him into his presence the sacred fire, called "Adar Burzin Mehr," and a cypress tree. Firdusi, the Persian Homer, thus describes the first interview between Zoroaster and Gushtasp:—"Learn," said Zoroaster to Gushtasp, "the rites and doctrines of the religion of excellence. For without religion there cannot be any worth in a king. When the mighty (or excellent) monarch heard him speak of the excel-

lent religion he accepted from him the excellent rites and doctrines." Zoroaster was at first disbelieved and persecuted by the courtiers of Gushtasp; but he, having established his claim as a divine prophet and convinced the king and his court by performing several miracles, was taken into favour.

From the celebrated speech of the Prophet, preserved in the thirtieth chapter of the Yasna, it appears that he propagated his new religion, not by force and persecution, but by persuasion and argument. Before a mighty gathering of men and women assembled from the most distant parts he announced his mission, addressing them thus:—"I will now tell you who are assembled here the wise sayings of Mazda, the praises of Ahura, and the hymns of the good spirit, the sublime truth which I see rising out of these flames. You shall therefore hearken to the soul of nature. Contemplate the beams of fire with a most pious mind! Every one, both men and women, ought to-day to choose his creed. Ye offspring of renowned ancestors, awake to agree with us."

Gushtasp not only himself embraced the religion of Zoroaster, but used all his influence to spread it among other kings and the wise men of the world. The king's prime minister, Frashaoshtra, and Jamaspa, the two most learned men of the age, were among the first disciples of the Prophet. These two illustrious personages traversed different parts of Iran as the

apostles of the Zoroastrian doctrine, and succeeded in converting all the people of Iran to the new religion.

The example of the king was soon followed by the nobles and the people. When the monarch accepted the new religion there was little difficulty in propagating it among his subjects. On learning that the king was prepared to acknowledge his claims, Zoroaster produced the sacred books of the Avesta, which he had brought with him to court. These books were written in the Avesta language, a language understood to have existed as far back as three or four thousand years.

Besides Frashaoshtra and Jamaspa, whom we have already mentioned, there are named in the Fravardin Yasht about two hundred persons as his principal disciples. Mediomah is given the first rank, and Gushtasp the twentieth; Hutosh, the queen, is also mentioned as one of them.

Of the latter days of Zoroaster's life we know nothing from the Avesta. But the later Pehlevi and Persian books assert, in reference to his death, that one morning when engaged in prayer he was killed by a sharp instrument thrown at him by Turbaratur, a general of King Arjasp, who hated the new monotheistic religion. Zoroaster is then stated to have flung at Turbaratur his rosary, which killed him on the spot.

It appears from the different parts of the Avesta that Zoroaster had three daughters—Freni, Thriti,

and Pouruchisti; and from the Pehlevi works that he had three sons—Isadvastara, Urvatatnara, and Hava-rechithra.

We will now speak of the language in which the great Prophet wrote. The Avesta language belongs to the Iranian branch of the Aryan stock. Dr. Haug divides the Iranian branch into two classes—1st, the East Iranian or Bactrian branch; and 2d, the West Iranian, or the languages of Media and the adjoining countries.

The Avesta language belongs, as stated, to the former branch. Of the Parsi Scriptures which are now extant, a portion, and that the more important, is written in the Gatha dialect of the Avesta language. The five Gathas (chapters xxvii. to liv. of Yasna), known as the writings of the great Prophet himself, and various other pieces, here and there, are composed in this dialect. The rest is written in the ordinary Avesta language.

According to Dr. Haug, both these dialects—the Gatha and the ordinary Avesta dialect—represent the same Avesta language at two different periods of time. The Gatha dialect, from its more ancient and fuller grammatical forms, as well as from its more primitive state, appears to be older than the ordinary Avesta language by about two or three centuries. The difference between these two dialects is the same as that between Vedic Sanscrit and the ordinary classical Sanscrit.

The Avesta language is erroneously called Zend. This word Zend, as its root, *zan*, "to know," implies, must be applied only to that portion of the Avesta which is explanatory of the original text. The word generally used for the Parsi Scriptures is Zend-Avesta, a compound of these two words.

Scholars are agreed in the opinion that the language in which the Parsi Scriptures are written originated in the province of Bactria, which in the first chapter of the Vendidad is called Bakhdhi, and which, of the sixteen places mentioned therein as created by God, is the fourth in point of order. Sanscrit was first spoken in the country adjoining the East of Bactria, and hence the similarity between the two languages.

The celebrated Professor Bopp is of opinion that the Avesta is a much more improved language than the Sanscrit, and is as old as the language of the Vedas, which were composed three or four thousand years ago. This learned author, who has compiled a comparative grammar of several European and Asiatic classical languages on the basis of the Avesta, says "that the Zend (Avesta) displays that independence of the Sanscrit which Rask claims for it perhaps in too high a degree," and adds that "we are unwilling to receive the Zend (Avesta) as a mere dialect of the Sanscrit, and to which we are compelled to ascribe an independent existence, resembling that of the Latin

as compared with the Greek, or the old Northern with the Gothic. It in many respects reaches beyond, and is an improvement on, the Sanscrit."

The relation between the two languages is that of sisters, rather than of daughter and mother. The old Gatha dialect agrees with the Vedic Sanscrit, and the ordinary Avesta dialect with the ordinary classical Sanscrit. Dr. Haug considers these languages to be genuine sisters, and says, "The languages of the sacred hymns of the Brahmans and of those of the Parsis are only the two dialects of two separate tribes of one and the same nation which is called 'Aryas' both in the Vedas and Zend-Avesta."

The books of the Zend-Avesta at one time consisted of twenty-one "nusks" or volumes. The following table shows the Avesta names of these volumes with their corresponding ones in Pehlevi :—

1. Yatha . . .	Sudkar.
2. Ahu	Varshtamansar.
3. Vairyo . . .	Bako.
4. Atha	Damdad.
5. Ratush . . .	Nadar.
6. Ashat	Pajak.
7. Chit	Ratoshtaiti.
8. Hacha . . .	Barish.
9. Vanheush . . .	Kashakisrob.
10. Dazda	Vishtaspsasto.
11. Mananho . . .	Dadok.
12. Shkyaothnanam . .	Chidrasto.
13. Anheush . . .	Spent.
14. Mazdai . . .	Bakan Yasht.
15. Khshathremcha . .	Nikadum.

16. Ahurai. . . .	Dubasrujd.
17. A	Husparam.
18. Yim	Sakadum.
19. Dregubyo . . .	Videvadada.
20. Dadat	Hadokht.
21. Vastarem . . .	Stud Yasht.

These twenty-one volumes derive their names from the twenty-one words of a very old and sacred prayer of the Parsis known as "Yatha Ahu Vairyo." The majority of these works are not in the possession of the Parsis of this day. They are supposed to have been destroyed either during the invasion of Persia by Alexander or immediately after the conquest of that country by the Arabs, who entertained so great a hatred for the ancient religion of Persia that they sought out and collected all the works of Zoroaster and his disciples which they could find in that country, and destroyed nearly the whole of them. The supposition that some of the books were destroyed by Alexander the Great is contained in the introductory chapter of the Pehlevi *Viraf-Nama*, a book written in the Sassanian times, about the sixth or seventh century, and in which the event is thus chronicled:—"The wicked accursed Guna Mino (the evil spirit), in order to make the people sceptical about their religion, instigated the accursed Alexiedar (Alexander) the Ruman, the inhabitant of Egypt, to carry war and hardships to the country of Iran (Persia). He (Alexander) killed the monarch of Iran and destroyed and made

desolate the royal court. And this religion, that is all the books of Avesta and Zend, written with gold ink upon prepared cow-skins, was deposited in the archives of Stakhar (Istakhar or Persepolis) of Papak. The accursed, wretched, wicked Ashmogh (destroyer of the pious) Alexiedar, the evil-doer, took them (the books) out and burnt them."

Although the volumes in question are now lost, a description of their contents is given in the Pehlevi Dinkard (vols. viii. and ix.) and in the Persian Ravayets, which are the miscellaneous writings in Persian of the "dasturs" after the overthrow of the Persian monarchy. These volumes are reported to have contained at one time about two million verses. They seem to have formed the whole of the Avesta literature, religious and scientific, current at the time, because, as Dr. Haug says, "they treated not only of religious topics, but of medicine, astronomy, agriculture, botany, philosophy, etc." This statement will be borne out by the perusal of the following short sketch of their contents collected from the well-known Persian Ravayet by Burzo Kamdin, and by the epitome of their contents given by Dr. Haug in his essays and by Professor Harlez in his "Introduction à l'Etude de l'Avesta et de la Religion Mazdéenne" (Introduction to the Study of the Avesta and of the Mazdayasnan Religion).

1. The first book, called Sudkar, contained twenty-

two chapters. It enforced upon the mind of its readers the advantages of saying prayers and practising virtue.

2. Varshtamansar (literally, excellent law), twenty-two chapters. It treated of piety and faith in the Zoroastrian religion.

3. Bako or Bag (God), twenty-one chapters (twenty according to the Ravayet). It treated of the advantages of prayers, piety, religion, laws, and virtue, and of those of shutting against oneself the road to hell and Satan, but opening that to the world of eternity and heaven.

4. Damdad (creation) or Dvazdeh Hamast, thirty-two chapters. From the description of its contents, as given in the Ravayet of Burzo Kamdin, it appears that it treated of metaphysical questions and scientific subjects. On one hand it treated of resurrection, future existence, the return to be met with in the next world for good or bad actions committed in this, and other questions of a like nature. On the other it dealt with an explanation of physical objects like earth, water, fire, sky, trees, quadrupeds, etc.

5. Nadar or Akhtar (star), thirty-five chapters. It treated of the stars, planets, and the different constellations, and of the influence which they exerted upon the destinies of mankind. In short, it discussed astronomical and astrological subjects. The Ravayet

says that the book is translated into Arabic under the name of Najum, *i.e.* star.

6. Pajak, twenty-two chapters. It treated of several questions about religious usages prevalent then and now. For example, what kinds of "cheharpae," *i.e.* quadrupeds, it is lawful to slaughter for food, especially for Gahambar feasts; what benefits accrue to those who perform these Gahambar ceremonies; what Asodad (literally, "gifts to the pious") in money and clothes must be given to the priests of different grades, viz. to the "herbads," "mobeds," and "dasturs," the last named being the priests of the highest rank; what kind of pious deeds should be done during the Fravardigan holy days, which fall at the end of a Parsi year.

7. Ratoshtaiti (sovereignty), fifty chapters, of which thirty-seven were burnt by Alexander the Great. It treated of miscellaneous subjects; of the orders and commandments of kings, "dasturs," leaders, governors, and pious persons; of the erection of new cities; of the geographical distribution of land and water on the surface of the earth.

8. Barish (direction), sixty chapters, of which forty-eight were burnt by Alexander. It dwelt upon the different ways of governing a country; also upon the orders which were to emanate from the kings as the temporal heads of the people, and those from the "dasturs" as the spiritual heads.

9. Kashakisrob, sixty chapters, of which forty-five were destroyed by Alexander. It dealt with the subjects of wisdom, sagacity, and prudence; virtue and piety; vice and unholiness; and the causes that lead one to greatness and goodness.

10. Vishtaspsasto, sixty chapters, of which fifty were destroyed at the time of Alexander's invasion. It was a historical book treating of the reign of King Gushtasp and of the propagation of the religion of Zoroaster in his time.

11. Dadok (law) or Vashti, twenty-two chapters, of which only six were known after Alexander. It treated of the attributes of Ahura Mazda, of religious duties, resurrection and creation; of agriculture and arboriculture; of obedience to the "dasturs;" and of the four grades in which society was divided at the time, viz. (1) the Athravans (priests), (2) Rathaeshtarans (warriors), (3) Vastrio Fshuyants (husbandmen), and (4) Huitis (artisans). Firdusi, the great Persian epic poet, refers to these four classes as being made by King Jamshid of the Peshdadian dynasty. He gives them under the four names of Katuzi, Nisari, Nasudi, and Ahnukhushi.

12. Chidrasto or Jirasht, twenty-two chapters. It seems to have been written exclusively on a medical subject treating of obstetrics or midwifery from the time of conception to that of childbirth. It also explained the circumstances after birth

under which several men rose to eminence and greatness.

13. Spent, sixty chapters. It contained an account of the early years of the Prophet's life. According to the Ravayet and Dr. Haug's authority, it treated of the doings of Zoroaster till he was ten years of age, but according to Professor Harlez, till he was twenty. Great importance is attached to this book in the Ravayet, where it is said that a close study of it led a man to acquire all that he desired.

14. Bakan Yasht (worship of God), seventeen chapters. It treated of the greatness of Ahura Mazda and of the Ameshaspends, His archangels.

15. Nikadum, fifty-four chapters. It contained precepts about preserving and adding to one's wealth, and treated of what is ordained by God. It also treated of deliverance from hell; of innocence of life and of what is in the soul and body of man.

16. Dubasrujd, sixty-five chapters. It treated of "khvaityodath," *i.e.* marriage among relatives. This word is capable of being otherwise explained. It literally means "giving oneself to." In this latter meaning it is used for the act of giving oneself to the cause of religion or God. In the Avesta it is used in this sense.

17. Husparam, sixty-four chapters (some authorities give sixty-five and some sixty). It treated of what is incumbent upon all men to know, viz. the punish-

ment of sinners and what is allowable or proper and what is not so.

18. Sakadum, fifty-two chapters. It treated of the ways of exercising authority; of sagacity, and resurrection.

19. Videvadada or Vendidad. Of all the twenty-one "nusks" or books this is the only one that has come down to us entire. We will therefore speak of it at some length with the other books of the Avesta now extant.

20. Hadokht, thirty chapters. It treated of good actions and prayers and of the final fate or results of good and evil actions. Fragments of this book (about three chapters) have been preserved and are still in existence.

21. Stud Yasht (prayer of praise), thirty-three chapters. It treated of the praises of Ahura Mazda and His Ameshaspends and of thanksgivings to them.

Of all these twenty-one volumes which we have now described, the nineteenth, *i.e.* the Vendidad, is the only book that has come down to us intact. Together with the Yasna and Visparad, this book forms what is known as the Vendidad Sade. A few fragments only of the Hadokht and Vishtasp "nusks" exist.

CHAPTER IV.

THE PARSI CREED.

A book of prayers—The Vendidad—The Yasna—The Visparad—The Khordeh-Avesta—The five Gahs—The Nyaishes—The Yashts—Their importance—The Afringans—The Patets—Prayers of repentance—An exhaustive list of sins—The Afrins—The Prophet's own prayer—The oldest copies of the Parsi books—Professor Westergaard's texts—The Pehlevi language—Conjectural meanings—Connected with Parthia—List of Pehlevi works—Some of the more important—The Pazand language—What is the Parsi religion?—Zoroaster's mission—Monotheism—Ahura Mazda—The One God—Zoroaster's theology—The account of Herodotus—Of Dr. Haug—Zoroaster's philosophy—The resurrection of the body—Zoroaster's moral teaching—Ardeshir Babekan calls an assembly—The vision of Arda Viraf—Two foreign critics on the Parsis—Expression of regret at the decay of the old Parsi religion.

BESIDES the religious works named in the last chapter, a book of prayers, called the Khordeh-Avesta, is still in existence. We may therefore proceed to take a brief survey of the books of the Vendidad Sade and the Khordeh-Avesta, which form the bulk of the Parsi Scriptures remaining to the present day. It is not certain whether these three, not mentioned in our list of the twenty-one volumes, viz. the Yasna, Visparad, and Khordeh-Avesta, existed as different books. The probability is, perhaps, that they formed a part of some of those twenty-one volumes.

We will first speak of the books which form the Vendidad Sade, viz. the Vendidad, Yasna, and Visparad.

1. The Vendidad (*i.e.* what is given to guard against the demons, which signifies against evil influences) is, in the words of Dr. Haug, "the code of the religious civil and criminal laws of the ancient Iranians." It is made up of twenty-two "pargarads" or sections. Dr. Haug divides these sections as to their contents into three parts. The first (chaps. i. to iii.) contains an enumeration of the sixteen countries then known in which the Zoroastrian religion had been propagated, an account of the legend of King Yama, and lastly the recommendation of agriculture as a pursuit of men. The second (chaps. iv. to xvii.) dwells upon the Zoroastrian law, ceremonies, and observances. The third (chaps. xviii. to xxii.) treats of miscellaneous matters, such as the attempts of the devil to counteract the influence of Zoroaster's good actions, the fate of the soul after death, the ways of curing diseases by various means, and other similar subjects.

2. The Yasna is, as its root implies, a composition which includes prayers that are to be offered with certain rites and ceremonies. It is nowadays recited by two priests, known as the Zaoti and the Rathvi, before a sacred fire. The articles required during the recital are consecrated water (zaothra), consecrated bread (draona) with "ghi" or butter spread over it, goat's milk, twigs of the homa plant and of the pome-

granate tree, hair of a purely white ox, and a bundle of metallic wires known as "barsom." These metallic wires are now used as substitutes for the twigs of a plant that were formerly employed. The Right Reverend Dr. Meurin, the able and learned Bishop (Vicar-Apostolic) of Bombay, in his very interesting pamphlet entitled "Zoroaster and Christ," says that a similar custom prevailed among the Flamines, the ancient fire-priests of the Romans. These Flamines, whenever they went before their sacred fire, held the twigs of a certain plant in their hands.

The Yasna is made up of seventy-two "has" or chapters. In it we come across both of the dialects of the Avesta language previously mentioned, viz. the Gatha and the ordinary Avesta dialect.

The Gaṭha portion of the Yasna is, in the words of Dr. Haug, a metrical composition containing short prayers, songs, and hymns, which generally express philosophical and abstract thoughts about metaphysical subjects. Dr. Spiegel, in the words of his translator, A. H. Bleek, says: "Yasna, the principal part of the Mazdayasnan liturgy, signifies 'offering with prayer.' The Yasna is divided into two parts, the former of which, comprising chaps. i. to xxvii., is more strictly of a liturgical character, while the latter (which is written in a different dialect) contains the Gathas, which are ancient religious hymns somewhat resembling those of the Vedas."

3. The Visparad is, as its name implies, an invocation to (Vispa ratus) all lords, *i.e.* to the chiefs of spiritual and terrestrial creation. It is written in the ordinary Avesta language, and is made up of twenty-two "kardas" or sections. It also, like the Yasna, forms a part of the Mazdayasnan liturgy. Unlike the Yasna, it is never recited alone. Interspersed in the various chapters of the Yasna, it is recited on the occasions of the six Gahambars, that is, the six periods commemorating, according to the opinions of some authorities, the six season festivals of the year, and according to others, the creation of heaven, the waters, the earth, the trees, the animals, and man in their order. Interspersed with the Yasna and the Vendidad it is recited after twelve at midnight. In the words of Dr. Spiegel, the contents of the Visparad "are almost exclusively an invitation to Ahura Mazda, the good genii, and other lords of purity to be present at the ceremonies about to be performed. This liturgy bears no resemblance whatever to the Jewish or Christian liturgies, because it was to be recited for the most part by the priests alone, during the performance of certain religious ceremonies, and the presence of the laity was neither required nor expected."

Now we will speak of the Khordeh-Avesta, or, as its meaning implies, the small Avesta. It contains all the remaining portions of the Zend-Avesta. It

consists of the Gahs, the Nyaishes, the Yashts, the Afringans, and other detached pieces.

Unlike the Yasna, the Visparad, and the Vendidad, the recital of the Khordeh-Avesta (with the exception of the Afringans) is not restricted to the priests. Any layman, after performing ablutions, can recite the whole or any portion of it. Its recital is not accompanied by any rites or ceremonies. It is written in the ordinary Avesta dialect.

We will here say a few words about the contents of the above-named different parts of the Khordeh-Avesta.

The Gahs are five in number, and are, as their name (*gah*, "time") signifies, prayers to be recited during the five parts of the day. These five parts are—first, Havan, which runs from the break of day to noon; second, Rapithavan, from noon to 3 P.M.; third, Uziran, from 3 P.M. to nightfall; fourth, Aisruthrem, from nightfall to midnight; fifth, Ushain, from midnight to the break of day.

The Nyaishes are also five in number, and are, as their names signify, supplication prayers praising the Almighty for His best creations. The five Nyaishes are as follows:—(1 and 2) Khurshed and Mehr Nyaish about the sun and his light at the dawn of day; (3) Mah Nyaish about the moon; (4) Aban Nyaish for water; and (5) Atash Nyaish for fire. In these Nyaishes the benefits bestowed by

the best creations upon the animal and vegetable world are enumerated, and the Almighty, the Creator of all, is praised and thanked.

The Yashts are twenty-two in number, and are prayers in the form of invocations to different angels or guardian spirits which, under the sovereignty of one Supreme God, the Almighty, preside over different physical objects and mental qualities. These Yashts, which form the bulk of the Khordeh-Avesta, differ from the Yasna in this, that in each of them are sung praises of only one attribute of God, whereas in the Yasna all His attributes are praised and invoked together. The devotee implores the assistance of the guardian spirit presiding over that particular attribute, and in so doing enumerates the services done by that guardian spirit to other illustrious persons of antiquity. Thus these Yashts serve as an important record of the lives and doings of ancient personages. We therefore meet in the Yashts with historical allusions about the lives and achievements of almost all the kings of the Peshdadian and Kayanian dynasties of ancient Persia, from King Kaiomars down to Kai Gushtasp. The description of these kings found therein corresponds to a great extent with that given by the eminent poet Firdusi in his world-renowned *Shah-Nama*, or the Book of kings. For their historical value the Yashts form a very important part of the Khordeh-Avesta.

Afringans are the only prayers of the Khordeh-Avesta that are required to be recited by the priests alone, and also with some rites and ceremonies different from those of the Yasna. They are recited on a carpet spread on the floor, on which are placed either in a metallic tray or on plantain leaves the choicest fruits and the most fragrant flowers of the season, while glasses are filled with fresh milk, pure water, wine, and sherbet. These prayers are recited either with the object of expressing remembrance for the souls of the dear departed or with that of invoking the aid of guardian angels.

Besides all these different kinds of prayers in the books of Khordeh-Avesta now extant, we come across several compositions known as Patets and Afrins. They are written in the Pazand language, and seem unmistakably to be later additions.

Of these two the Patets are prayers of repentance or confession. They contain a very exhaustive list of all possible sins and crimes, whether moral or social, religious or political. The reciter of these prayers enumerates all these sins and crimes, and says: "If I have wittingly or unwittingly committed any of these sins or crimes through my thoughts, words, or actions, whether they refer to corporeal objects or mental, whether to heavenly objects or earthly, pardon, O God! I repent of all these sins."

An allusion in this Patet refers to a custom which

seems to have been prevalent among the Parsis at the time it was composed, that of confessing one's sins and crimes before the head priest. The custom is now no longer observed.

Afrins are another set of prayers in the Pazand language. They are, as their names imply, prayers of blessing. They are recited by the priests at the conclusion of the Afringan ceremonies and prayers. In them the priest invokes blessings upon the person under whose instructions he recites the prayers.

Of these Afrin prayers the one best known is that of Spitaman Zarathosht, *i.e.* of the Prophet himself, by whom it is said to have been composed when conferring blessings on the king of Persia, Shah Gushtasp, in whose reign he flourished, and who helped him, as we said before, to a great extent in propagating his new religion. This is the only Afrin in the Avesta language.

It may be mentioned here that the oldest manuscript copies now existing of the Vendidad and Yasna were deposited in the Royal Library at Copenhagen by Professor Erasmus Rask, who, in the year 1820, visited Bombay and passed through Persia. The copy of the first-named work bears date the 24th day of the fourth month of the year of Yazdezard 692, *i.e.* A.D. 1323. The latter work is dated ten months later.

In India the oldest manuscript copy of the Vendidad is to be found in the library of the late Mulla

Firoz, high priest of the Kadmi sect of the Parsis. Manuscript copies of these works are also deposited in the Imperial Library, Paris; in the University Library, Oxford; and in the British as well as the Indian Museum, London. Professor N. L. Westergaard of Copenhagen has published all the Zend texts in four parts, the last of which was brought out in the year 1854. Professor Spiegel has also published the Zend texts of the Vendidad, Yasna, and Visparad, together with the original Pehlevi translations. He has also published a German version of the whole of the Zend-Avesta now extant. This was translated in the year 1864 into English by Mr. A. H. Bleek at the request of Mr. Mancherji Hormasji Kama, a devout Zoroastrian and a highly-respected member of the Kama family, who distributed it gratuitously to his co-religionists.

A new and revised edition of Westergaard is being prepared by Dr. Karl Geldner, Professor of Iranian Languages in the University of Tübingen, of which the new and most striking feature will be the arrangement by the learned professor of the texts in the form of verses. He is of opinion that almost the whole of the Avesta, and not the Gatha portion alone, is a metrical composition. To ensure the correctness of his new publication he has sent for the oldest manuscripts from Bombay. The oldest one in the Mulla Firoz library above referred to has

been sent to him, and the two learned "dasturs" of Bombay have also forwarded the oldest manuscripts in their possession. It is very gratifying to note here that one of them, Dastur Jamaspji Minocherji, has been specially honoured by the University of Tübingen with the honorary degree of Doctor of Philosophy and Master of Arts as an acknowledgment of his high merits in the Pehlevi literature, and his extreme liberality in communicating the precious manuscripts of his Zend library. Besides those sent by these two high priests, other old manuscripts have been sent by Dastur Erachji Merjirana and other priests of Bombay. Of all these the manuscripts of the Pehlevi Yasna, Sanscrit Yasna, and Sanscrit Khordeh-Avesta belonging to Dastur Jamaspji are respectively 500, 600, and 500 years old.

Besides the Avesta in which the original Parsi Scriptures are unfolded, some of their religious books are written in other languages. They are all necessarily of a subsequent date. Among these languages Pehlevi is the foremost. We may give here a brief outline of this language and of its literature.

Pehlevi was the current language of the Sassanian epoch. The inscriptions and books in the times of this dynasty were all written in this language. Its alphabet is not as perfect as that of the Avesta. The

chief difficulty in the study of this language consists in reading it, because several letters are written in the same form.

It also belongs to the Iranian branch of the Aryan stock of languages. Some authors trace its descent from the Semitic stock because the earliest Sassanian inscriptions contain a large admixture of Semitic words. This was due to the foreign Assyrian rule that was established in Iran for some time.

Various meanings have been attached to the word Pehlevi by different authors. Anquetil derived it from *pahlu*, "side," meaning thereby that it was the language spoken on the frontiers of Iran. Spiegel connects it with Avesta *perethu*, "wide," meaning thereby a widespread language. Dastur Peshotanji derives it from *perethwa*, "road," meaning thereby the language of the road or way, that is, the current language. Dr. Haug identifies it with Parthva of the Cuneiform inscriptions, that is, the Parthia of the Greeks and Romans, meaning thereby the language of the Parthians. Dr. Haug thus connects the word with the meaning: "The Parthians were the actual rulers of Persia for nearly five hundred years, and made themselves famous and respected everywhere by their fierce and successful contests with the mightiest nation of the ancient world, the Romans. It is not surprising therefore that the name which once struck terror into the hearts of the Roman

generals and emperors was remembered in Persia, and that everything connected with antiquity, whether in history, religion, letters, writing, or language, was called Pehlevi or belonging to the ancient rulers of the country, the Parthians." Dr. West agrees with Dr. Haug. Whether Dr Haug's way of connecting it with Parthia is right or not, this much seems certain, that the name was derived from that of a place, because we see that all other subsequent languages derived their names from the countries where they were spoken.

As to its literature, Dr. West, a well-known Pehlevi scholar of our times, and a coadjutor of the late Dr. Haug, says that, "though we must look to the Avesta for information regarding the main outlines of the Parsi religion, it is to the Pehlevi writings we must refer for most of the details relating to the traditions, ceremonies, and customs of this ancient faith which styles itself emphatically, 'the good religion of the Mazdayasnans,' and calls its laity Behdinan or 'those of the good religion.' In the fragments of the Avesta which still exist we may trace the solid foundations of the religion laid by philosophic bards and lawgivers of old, with many a mouldering column and massive fragment of the superstructure erected upon them by the ancient priesthood. While in the Pehlevi texts we find much of the mediæval edifice built by later Persian priestcraft upon the old founda-

tions with a strange mixture of old and new materials, and exhibiting the usual symptom of declining powers, a strong insistence upon complex forms and minute details with little of the freedom of treatment and simplicity of outline characteristic of the ancient bards."

The Pehlevi literature which has come down to the present day is certainly more extensive than that of the Avesta. The reason seems to be clear. Being of a later date, it was more widespread, and therefore did not fall so completely a victim to foreign conquerors.

Dastur Peshotanji, in the introduction to his Pehlevi grammar published in 1871, gives the following list of the Pehlevi books now extant:—

1. Dinkard.
2. Vazerkard-i-Dini.
3. Nirangistan.
4. Shayest la Shayest.
5. Eruzhaba-i-Bundeheshne.
6. Zend-i-Javid Shaidadad.
7. Zend-in-Yazashne.
8. Zend-i-Visparad.
9. Zend-i-Hadokht.
10. Zend-i-Damdad.
11. Zend-i-Avesta-i-Khordeh.
12. Dadistan-i-Dini.
13. Shekun Gumani Vajar.
14. Bundeheshne.
15. Mino Kherad.
16. Madigan-i-Goshtfarian.
17. Ogamdecha.
18. Jamasp Bitai.
19. Madegan-i-Viraf (Arda Viraf-Nama).
20. Andarz-i-Adarbad Marespand.
21. Karnama-i-Ardeshir Babekan.
22. Ganj-i-Saigan.
23. Setayashne-Yazdan.
24. Madegan-i-Lak Yom.
25. Madegan-i-Ahunvar.
26. Madegan-i-Raz Yazdan.
27. Madegan-i-Khordad Yum-i-Fravardin bina.
28. Madegan-i-Aivihnguno-Tushkuk.
29. Madegan-i-Madam Chim-i-darun.

30. Madegan-i-Haft Ameshaspend.
31. Audarz-i-danak gabra.
32. Zend Vahuman Yasht.
33. Madegan-i-Hushrub Kobad.
34. Dahaman-i-Vehan Afrin.
35. Napikinaashne-parvarde.
36. Madegan-i-Dhurhut.
37. Vazi-i-AdarbadMarespand.
38. Vajir-i-Dini.
39. Madegan-i-darui Khursandeh.
40. Madegan-i-Avadushe Manyhan.
41. Madegan-i-Atra Faroba Farukhzadan.
42. Madegan-i-Guzashteabalish.
43. Vaz-i-Maligan-i-avesta.
44. Madegan-i-Chutrang.
45. Darun Nirang pavan Zend.
46. Chideh Avesta Gasaneafzuni.
47. Nirang Yazashne.
48. Yazashne Chand Arz.
49. Avesta-i-darun Froharan Yasht.
50. Vishtasp-Yasht pavan Nirang.
51. Avesta Zend piramune Yasht.
52. Malik Nama Assurie Pavanach Parsi.

We will now notice a few of the most important of these books. The sixth, seventh, eighth, and eleventh are translations and commentaries in Pehlevi of the Avesta, Vendidad, Yasna, Visparad,[1] and the Khordeh-Avesta. The ninth and the tenth are the Pehlevi books on the subjects treated in the Avesta "nusks" of the same name, though the description of the contents of the latter given in the Ravayets differs a little from the contents of these books.

The Dinkard[2] treats of miscellaneous subjects. It gives an explanation of various religious matters and duties, describes the characteristics of the Ameshaspends, solves many difficult questions about history,

[1] The Pehlevi texts of these are published by Dr. Spiegel.

[2] It is being translated into Gujarati and English by Dastur Peshotanji. Four volumes are already published.

astrology, and religious customs, and contains an account of the twenty-one "nusks" of the Avesta already referred to. It is the largest Pehlevi book in existence.

Vazerkard-i-Dini is a miscellaneous collection of injunctions and details regarding religious matters.

The third book treats of different Nirangs, *i.e.* an account of religious rites and ceremonies.

The fourth, Shayest la Shayest[1] (lawful and unlawful), treats, as its name implies, of injunctions as to what constitutes sins and crimes, and what actions are therefore to be avoided.

The twelfth, Dadistan-i-Dini[2] (religious opinions or decisions), consists of ninety-two questions put to the high priest Manuskihar on religious subjects and his answers. According to Dr. West the questions are upon the following various subjects:—"The righteous and their characteristics; the temporal distress of the good; why mankind was created; good works and their effects; the account of sin and good works to be rendered; the exposure of corpses and reasons for it; the parts, destinations, and fate of departed souls, with the ceremonies to be performed after death; the contributors to the renovation of the universe; the

[1] Translated by Dr. West in the fifth volume of the series edited by Max Müller under the title of *The Sacred Books of the East.*

[2] Translated by Dr. West as the eighteenth volume of Max Müller's Oriental series. Also translated into Gujarati by Ervads Sheriadji and Temulji as a prize essay.

contrast between the good and evil spirits from the creation till the resurrection; works of supererogation; the sacred shirt and thread girdle; apostasy and its prevention; the use of fire at ceremonies, and other details; duties, payment, and position of priests; details regarding ceremonies; lawful and unlawful trading in corn, wine, and cattle, with a definition of drunkenness; adoption, guardianship, and inheritance; right of foreigners and infidels; the origin of mankind and next-of-kin marriage; the cost of religious rites; the causes of the rainbow, phases of the moon, eclipses, and river beds; things acquired through destiny and exertion; the sins of unnatural intercourse and adultery; imperfect prayer before drinking; ceremonies and payments for them; the seven immortal rulers before Zaratush; the sky, the source of pure water, and the cause of rain and storms." "In his replies to these questions," says Dr. West, "Manuskihar displays much intelligence and wisdom; the morality he teaches is of a high standard for the age in which he lived."

The thirteenth book treats of arguments proving the existence of God against those of the atheists. It criticises Jewish and Christian doctrines.

The fourteenth, Bundehesh,[1] is a very important

[1] Its Pehlevi text is published by Westergaard. Its translation by Dr. West is published in the fifth volume of Max Müller's series. Its Gujarati translation by the late Dastur Edalji Jamaspasa is still extant.

book. Its name (original creation) "is applicable enough," says Dr. West, "to much of the earlier part of the work which treats of the progressive development of the creation under good and evil influences." The whole book seems to be a collection of fragments relating to the cosmogony, mythology, and legendary history taught by Mazdayasnan tradition.

The fifteenth, Mino Kherad (spirit of wisdom), as its name implies, contains an account of the "tenets, legends, and morals of the Mazdayasnan religion."

The sixteenth is an account of some deep and mystical enigmas asked by a sorcerer named Akht of Gosht-i-Fryano, who solves them.

The nineteenth is an account of Arda Viraf's vision of heaven, and his description of what he saw in heaven and also in hell.

The twentieth[1] is a book which contains a list of practical good advice given by Adarbad Marespand to his son Zarathust.

The twenty-first, as its name implies, is a historical account of the actions of King Ardeshir Babekan.

The twenty-second book is otherwise known as the Pandnama Buzargche-Mehr, that is, the advice given by the prime minister of this name of Naoshirvan the Just. It is known by the name given in the first list because it was said to be deposited in the royal treasury.

[1] A Gujarati translation of this book was published by Sheriadji Dadabhai Bharucha in 1869.

The twenty-third contains the praises of angels.

The twenty-fourth, twenty-sixth, and twenty-seventh give accounts of the thirty days of the month, and for what works they are propitious; the special qualities possessed by the thirty angels, and of the sixth day of the first month of a Parsi year now known as Khordadsal or Naoroz-i-Khash, and why the latter was held so important and holy. The first of these three books is also known by the name of Madegan-i-Siroz.

The twenty-ninth and thirtieth contain descriptions of the ceremonies of Darun (*i.e.* consecrated bread) and of seven Ameshaspends (*i.e.* archangels).

The thirty-first contains advice by a wise man.

The thirty-second book, known also as Behman Yasht, professes, says its translator, Dr. West, "to be a prophetical work in which Ahura Mazda gives to Zaratush an account of what was to happen to the Iranian nation and religion in the future."

The rest of the books require no special mention.

The writings in the Pazand and Persian languages are not of very great importance. Those in the former are very few. They are the Afrins and Ashirwads (*i.e.* blessing prayers).

Among the Persian compositions those of some importance are the Ravayets, which are not older than three hundred years. They contain answers to

questions put to the "dasturs" of Iran by their co-religionists in India on certain religious matters. Those best known are the Ravayets of Burzo Kamdin and Darab Hormazdiar.

These later Pehlevi books and Persian Ravayets are not published. Copies of some of them are to be only found in the libraries of the present high priests, Dasturs Peshotanji and Jamaspji.

Now, what, it will be asked, is the religion of the Parsis as propounded in the sacred works enumerated? What do we find on examination of the Zend-Avesta to be the nature of the religion of Zoroaster? The Persians, before the advent of that prophet, were professedly believers in one God, but were more or less polytheists. The mission of Zoroaster, therefore, was to effect a thorough reformation of the religion, or rather superstition, prevalent in Persia, and to lead the people into the path of virtue and piety.

That the mission of Zoroaster was to inculcate in the minds of men monotheism and to suppress polytheism is clearly shown by the fact that whereas in most of the Aryan nations the word for "God" is derived from the very old Aryan root *div*, "to shine," in the Zend-Avesta the word for "God," *Ahura Mazda*, has no connection whatever with it. For example, God is called *Daeva* in Sanscrit, *Dios* or *Zeus* in Greek, *Deus* in Latin, *Tius* in German, *Diewas* in Lithua-

nian, *Dia* in Irish, *Duw* or *Dew* in Kymric, *Doue* in Armoric, *Deu* in Cornic, *Teote* in Mexican, and so on. All these words in different languages for "God" have been derived from the common old Aryan root *div*, "to shine," which is the most important attribute of God that presents itself to the mind of man. Now, how is it that the word for "God" in the Avesta, a most important branch of the Aryan stock of languages, is not taken from that common old root? The answer is simple. When Zoroaster saw that the belief of the people of his time was tending to polytheism, and that therefore they were using the word Daeva for many of His created objects instead of restricting it to the name of God alone, he abstained from employing it in the Avesta as the name for God, but gave it instead a bad meaning, viz. all that is evil. Bishop Meurin in his pamphlet, previously referred to, thus expresses himself on this point: "That in no other but the Zoroastrian religion this name Daeva bears the meaning of an evil spirit is a proof that Zoroaster, on seeing it bestowed on many Beings who were not God, rejected it altogether as the name of the only One God, and stamped it in his reformatory zeal as a designation of the diabolical opponents of the One Supreme Being."

The late learned Dr. Haug says in his *Essays:* "(*a*) The leading idea of his (Zoroaster's) theology was Monotheism, *i.e.* there are not many gods but only

one; (*b*) and the principle of his speculative philosophy was Dualism, *i.e.* the supposition of two primeval causes of the real world and of the intellectual; (*c*) while his moral philosophy was moving in the triad of thought, word, and deed."

Now let us see what were the theology, speculative philosophy, and moral philosophy of Zoroastrianism as taught by its great philosopher and prophet. Firstly, as to his theology. The religion propounded by him is a simple form of theism, recognising but one God, Ahura Mazda, the Creator, Ruler, and Preserver of the Universe, without form and invisible. To Him is assigned a place above all, and to Him every praise is to be given for all the good in this world and all the blessings we enjoy. Zoroastrianism does not require any image of God to be made for the purpose of worship, as to Him is attributed no form, shape, or colour. He is an immense light from which all glory, bounty, and goodness flow. He is represented as the mightiest, the most just, and the most benevolent. His mercies are as boundless as His being. The adoration or worship of any other object is blasphemous. Such, in short, is the idea of God as inculcated in the religion of Zoroaster.

The account given by Herodotus so early as B.C. 484 is well known. He says: "They (the Persians) have no images of the gods, no temples nor altars, and consider the use of them a sign of folly. This

comes, I think, from their not believing the gods to have the same nature with men."

We cannot do better than quote here Dr. Haug, who says: "Spitama Zarathushtra's conception of Ahura Mazda as the supreme being is perfectly identical with the notion of Elohim or Jehovah, which we find in the books of the Old Testament. Ahura Mazda is called by him 'the creator of the earthly and spiritual life, the Lord of the whole universe, in whose hands are all the creatures.' He is the light and source of light; He is the wisdom and intellect. He is in possession of all good things, spiritual and worldly, such as the good mind (vohumano), immortality (ameretad), health (haurvatad), the best truth (asha vahishta), devotion and piety (armaiti), and abundance of every earthly good (khshathra vairya). All these gifts He grants to the righteous man who is upright in thoughts, words, and deeds. As the ruler of the whole universe He not only rewards the good, but he is a punisher of the wicked at the same time. All that is created, good or evil, fortune or misfortune, is His work."

Now let us speak of his speculative philosophy about the two primeval causes above alluded to. According to the Parsi Scriptures, there are two causes or principles or spirits (Mainyush) working in the universe of God. These are the Spento Mainyush (the increasing or creative spirit) and

the Angro Mainyush (the decreasing or destructive spirit). God (Mazda), through the agency and interaction of these two spirits, is the causer of all causes in the universe. He is the creator as well as the destroyer of all things. These two causes have been working under one Almighty, day and night, and have been creating and destroying ever since the universe began.

Some writers have not clearly understood this philosophical point, and have therefore said that Zoroaster preached dualism. A patient study of the early Avesta literature clearly shows that it is not the case that Zoroaster ever placed the destructive spirit (Angro Mainyush) as an independent spirit against God. Dr. Haug very lucidly refutes this charge. He says: "The opinion so generally entertained now that Zarathushtra was preaching a dualism, that is to say, the idea of two original independent spirits, one good and the other bad, is owing to a confusion of his philosophy with his theology. Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz. how are the imperfections discoverable in the world, the various kinds of evils, wickedness, and baseness, compatible with the goodness, holiness, and justness

of God? This great thinker of remote antiquity solved this difficult question philosophically by the supposition of two primeval causes which, though different, were united, and produced the world of material things as well as that of the spirit.

"The one who produced the 'reality' is called Vohumano, 'the good mind;' the other through whom the non-reality originated bears the name Akemmano, the 'evil mind.' All good, true, and perfect things which fall under the category of 'reality' are the production of the 'good mind;' while all that is bad and delusive belongs to the sphere of 'non-reality,' and is traced to the 'evil mind.' They are the two moving causes in the universe, united from the beginning, and therefore called twins. They are present everywhere,—in the Ahura Mazda as well as in men.

"These two primeval principles, if supposed to be united in Ahura Mazda Himself, are not called Vohumano and Akemmano, but Spento Mainyush, the 'beneficent spirit,' and Angro Mainyush, the 'hurtful spirit.' That Angro Mainyush is no separate being opposed to Ahura Mazda is to be gathered unmistakably from Yas. xix. 9, where Ahura Mazda is mentioning His two spirits who are inherent in His own nature, and are in other passages distinctly called the 'two creators' and the 'two masters.' And, indeed, we never find Angro Mainyush men-

tioned as a constant opponent of Ahura Mazda in the Gathas. The evil against which Ahura Mazda and all good men are fighting is called 'drukhsh,'—a personification of destruction or lie. The same expression for the evil spread in the world we find in the Persian Cuneiform inscriptions, where, moreover, no opponent of Ahura Mazda like Angro Mainyush is ever mentioned. God (Ahura Mazda) in the rock-records of King Darius is only one, as Jehovah is in the Old Testament, having no adversary whatever.

"Spento Mainyush was regarded as the author of all that is bright and shining, of all that is good and useful in nature; while Angro Mainyush called into existence all that is dark and apparently noxious. Both are as inseparable as day and night, and though opposed to each other are indispensable for the preservation of creation. The beneficent spirit appears in the blazing flame, the presence of the hurtful one is marked by the wood converted into charcoal. Spento Mainyush has created the light of day and Angro Mainyush the darkness of night; the former awakens men to their duties, the latter lulls them to sleep. Life is produced by Spento Mainyush, but extinguished by Angro Mainyush, whose hands by releasing the soul from the fetters of the body enable him to rise into immortality and everlasting life."

Thus we see that the supposition of two primeval principles working under one Almighty is no dualism.

In connection with this speculative philosophy of Zoroaster we will speak about a few other notions of the Zoroastrian faith. In the Gathas we come across the names of six Ameshaspends (*i.e.* immortal increasers or benefactors). It appears clearly from their description and from the etymology of their names that they are, in the words of Dr. Haug, "nothing but abstract nouns and ideas, representing all the gifts which Ahura Mazda, as the only Lord, grants to those who worship Him with a sincere heart by always speaking truth and performing good actions." They are taken as archangels or guardian spirits under the Almighty and presiding over the following gifts. They are thus described by Dr. Haug :—

"1. Vohumano (afterwards changed into Behman) is regarded as the vital faculty in all living beings of the good creation. He pervades the whole living good creation, and all the good thoughts and words and deeds of men as wrought by him.

"2. Ashavahishta (Ardibehesht) represents 'light and brightness in all different forms. Light being of the nature of Ahura Mazda and being believed to pervade the whole good creation, Ashavahishta represents the omnipresence of the divine being. Light maintaining the vitality of the whole creation, animate and inanimate, and being the cause of all growth,

Ashavahishta is the preserver of all life and all that is good.'

"3. Kshathra vairya (Shehrivar), as the name (rule, power) implies, presides over the gift of wealth.

"4. Spenta Armaite (Spendarmad) represents 'the pious and obedient heart of the true worshipper of Ahura Mazda who serves God alone with body and soul.'

"5 and 6. Haurvatad and Ameretad (Khordad and Amerdad) represent prosperity and immortality. They represent 'the preservation of the original uncorrupted state of the good creation and its remaining in the same condition as that in which it was created by God.'"

As regards man, the speculative philosophy of Zoroaster takes cognisance of two intellects, viz. Asno-Khratu (*i.e.* born wisdom) and Gaoshosruto-Khratu (*i.e.* acquired wisdom; literally, wisdom heard or acquired by the ear). All men are guided by these two kinds of wisdom. The first is what a man has innate in him from the very time of his birth. The second is what he acquires on the surface of the earth by education, observation, and experience. The former that is innate in a man is heavenly and divine, and is far better than the latter, which is liable to err.

Zoroaster's philosophy also takes notice of two lives. Dr. Haug says:—"They are distinguished as

astvat, 'bodily,' or *parahu,* 'prior life,' and as *manahya,* 'mental,' or *daibitya,* 'the second.' They express the idea of body and soul. To be distinguished from these 'two lives' are the 'first' and the 'last lives,' which mean this life and that hereafter.

"The idea of future life and the immortality of the soul is expressed very distinctly in the Gathas and pervades the whole of the Avesta literature. The belief in a life to come is one of the chief dogmas of the Zend-Avesta."

"Closely connected with this idea," says Dr. Haug, "is the belief in heaven and hell which Spitama Zarathushtra himself clearly pronounced in his Gathas. The name for heaven is Garodemana (Garotman in Persian), 'house of hymns,' because the angels are believed to sing hymns there, which description agrees entirely with the Christian idea as founded on Isaiah vi. and the Revelation of St. John. Garodemana is the residence of Ahura Mazda and the most blessed men. Another more general name for heaven is Ahu Vahishta, 'the best life,' afterwards shortened to Vahishta only, which is still extant in the modern Persian *bahisht,* 'paradise.' Hell is called Drujodemana, 'house of destruction,' in the Gathas. The later name is Duzhanha, which is preserved in the modern Persian *duzakh,* 'hell.' Between heaven and hell is Chinvat Peretu (Chinvadpul), 'the bridge

of the gatherer,' or 'the bridge of the judge,' which the soul of the pious alone can pass, while the wicked fall from it down into hell."

As regards the resurrection of the body at the time of the last judgment, Dr. Haug is of opinion that "this important doctrine is a genuine Zoroastrian dogma which developed itself naturally from Spitama Zarathushtra's sayings. There is not the slightest trace of its being borrowed from a foreign source. Besides it agrees completely with the spirit and tendency of the Parsi religion. All life of the good creation, especially that of man, bodily as well as spiritual, is a sacred pawn entrusted by God to man, who must keep his body free from impurity and his soul from sin. If death destroy the body (in the natural course) it is not the fault of man who falls to an inexorable fate; but it is considered as the duty of God, who is the preserver of all life, to restore all life that has fallen a prey to death, to destroy this arch-enemy of human life, and so make life everlasting. This is to be done at the time of the resurrection.

"In the Bundehesh an old song is embodied, the purport of which is to show that though it appears to short-sighted mortals impossible for the body (when once dissolved into its elements and those elements scattered in every direction) to be restored again, yet nothing is impossible for the hand of the Almighty

who created heaven and earth, endows the trees with sap, gives life to embryos in the womb, etc."

Lastly, as to the moral philosophy taught by Zoroaster. The whole moral foundation of the sacred or religious works of the Parsis is, as it were, built upon three important injunctions, which pervade the Parsi Scriptures, and are pithily expressed by three significant terms used in the Avesta, viz. Humata, Hukhta, and Hvarshta, which mean purity of thought, purity of speech, and purity of action. These represent the teaching of the Parsi religion, and on them the whole structure of the Zend-Avesta is raised.

A perusal of these works will show that they inculcate those sublime doctrines and sound precepts of morality which command the respect of every civilised nation on earth. Evil actions are placed in their proper light and condemned, whereas the practice of every virtue is enjoined, highly extolled and sanctioned by reward in this as well as in the next world. The Zend-Avesta insists in emphatic terms that virtue alone is happiness in this world, and that its path is the path of peace. Virtue is a garment of honour, while wickedness is represented as a robe of shame. The most acceptable sacrifices to God are good actions, while intentions, as well as deeds, must be good to be acceptable to Him. The best court of equity is a clear conscience. Truth is laid down as the basis of all excellence; untruth is punishable as

one of the worst of sins. Industry, inasmuch as it is never unfruitful, and always a guard of innocence and a bar to temptation, is highly recommended, while idleness is represented as the parent of want and shame. Principles of hospitality, general philanthropy, and benevolence are strongly inculcated.

That the whole of the Zend-Avesta, the sacred work of the Parsis, abounds with high moral precepts does not admit of a doubt, and that it impresses upon the minds of its believers the principles of moral duty is evident from the customs, mode of living, and character of the Parsis. With religion Zoroaster has combined moral philosophy in a remarkable degree; and it was in the same spirit that Ardeshir Babekan attempted to revive his system. That monarch assembled all the learned men and priests of the empire to deliberate upon and devise the best plan for restoring the ancient purity of the national faith, which had been neglected and forgotten since the days of Alexander.

More than forty thousand men invited from all parts of the kingdom are said to have been assembled by the king; of these the ablest were selected, and under the guidance of the pious and learned Arda Viraf a code of morals, called the "Revelations of Arda Viraf," was composed and published for the guidance of the people. This celebrated work was dictated by Arda Viraf. It professes to be a descrip-

tion of what he beheld in a vision wherein he was transported to the other world, and visited the abodes of the deceased who had inherited either heaven or hell, according to their acts while they sojourned upon earth. The description given in this book of hell and of the punishments awarded therein to the wicked bears, as Dr. Haug says, "a striking resemblance to the accounts to be found in Dante's *Inferno*." In some points it resembles the vision of the prophet Isaiah in the Old Testament.

Many Parsis believe in the reality of the narrative, and regard the revelations as genuine, whilst others, holding a more philosophic view, look upon the work as simply a vivid imaginative picture of the future destiny of men who follow the good or bad examples described in the revelations. They believe the work was composed for the vulgar with the object of encouraging virtue and morality, and deterring them from immoral conduct and pursuits. The proposed object of the revelations was one greatly to be desired, namely, to banish heresy and schism from the earth, and to restore the worship of the true God to its wonted purity as taught in the Zend-Avesta. The national religion of Persia, from the invasion of Alexander to the accession of Ardeshir Babekan, had become much corrupted, and these revelations effected a reform.

Regarded in this light, the Arda Viraf-Nama is an

excellent work, which no one can read without being impressed with an idea of the greatness and goodness of God, and the advantage to be gained from the practice of morality. Captain J. A. Pope has translated the work into English, and, on publishing it in the year 1816,[1] declared that the motives which led him to undertake its publication "arose from a strong desire to be more intimately acquainted with the principles of a morality he admired, and of the daily exercise of benevolence that sprang from those principles." He further trusted that it "would be the means of removing many an ill-founded opinion with regard to the morality of this interesting tribe." Zoroaster has said, and the Zend-Avesta proclaims in every page, that men are saved only by their good deeds in this world, and that every soul is punished or rewarded according to his conduct and the motives by which he was actuated in his mundane career. Nothing can be more true, nothing more compatible with the nicest sense of justice—rewards according to merit, punishments according to crime. And these, in fact, are the very objects which the revelations of Arda Viraf profess to show and prove. The description which the Parsi

[1] A much better translation of it, from the text prepared by Dastur Hoshangji Jamaspji of Poona, was published in 1872 by the late Dr. Haug, assisted by Dr. E. W. West, an eminent Pehlevi scholar of our time.

sage gives of heaven and hell, the happy state in which the good and virtuous souls were located, and the torments and miseries which those who had walked in evil ways were condemned to suffer, are eminently calculated to stimulate virtuous conduct and induce the bad to amend their ways and lead lives of piety and holiness.

Arda Viraf speaks of a place that he beheld, which seemed to him to be composed of diamonds and rubies, the splendour of which surpassed that of the sun at noonday, and bore resemblance to flashes of vivid lightning; that it appeared like a spacious garden, planted with trees and shrubs of various kinds, and adorned with rivulets and springs; that the trees were alive with singing-birds, filling the air with their melodious notes; that the spring sent out the scent of roses; that this was the residence of those who had worshipped none other than one God, and had walked in the way of holiness and devotion all their lives, performing the duties enjoined by the laws of God with zeal and activity; that the gems represented their virtues, while their souls were absorbed in splendours which could not be gazed upon. On the other hand, the place of the sinner, the evil disposed, and the wicked, is described in the darkest colours imaginable. When it is remembered that this picturesque style of writing appeals forcibly to an Eastern mind, it cannot be doubted that it held forth the

most powerful inducements to the practice of virtue and the shunning of evil.

What the nature of the religion, revived in the reign of Ardeshir Babekan, and up to this day professed by the Parsis of India, is, will be best explained by the following injunctions given to Arda Viraf when he is said to have returned from his mission for the instruction of the people in the way of righteousness.

"Listen, O Arda Viraf!" said the Angel; "without trouble nothing can be attained, the poor day labourer is worthy of his hire, and thus those who perform good actions will have their reward in eternal life according to their several merits. The life of man is of short duration, and many troubles and anxieties fall to his lot; and a man, after fifty years of prosperity and happiness, may be, by some unforeseen accident, reduced to sickness and poverty.

"Many are tried by this criterion, and but few are found worthy. To suffer a day of pain, after fifty years of pleasure, is too much for them, and they complain, in bitterness of spirit, to the Creator of all good of His injustice and cruelty, without remembering the good they have so long enjoyed, or calling to mind the eternity of punishment in reserve for the wicked. Therefore, O Arda Viraf! walk yourself in the paths of righteousness, and teach others also to do so. Recollect that your body will return to dust,

but that your soul, if rich in good works, will mount to immortality and partake of the happiness you have already witnessed.

"Take less care of your body, and more of your soul; the pains and aches of the body are easily cured, but who can minister to the diseases of the soul? When you set out on a journey in the lower world you provide yourself and take with you money, clothes, provisions, and are prepared against all the exigencies of the road, but what do you provide yourself with for your last journey of the soul from the lower to the upper world, and whose friendship have you to assist you on the way? Hear, O Arda Viraf! and I will describe to you the provisions requisite for the voyage to eternal life.

"In the first place, the friend who will assist you is God; but to attain His friendship you must walk in His ways, and place in Him the firmest reliance. The provisions must be faith and hope, and the remembrance of your good works. Your body, O Arda Viraf! may be likened unto a horse, and your soul to its rider, and the provisions requisite for the support of both are good actions. But, as with a feeble rider the horse is ill managed, so with a feeble horse the rider is but ill accommodated, care ought to be taken that both are kept in order; so, in a spiritual sense, the soul and body must be kept in order by a succession of good actions. Even in the world the multi-

tude would sneer at a man who took more care of his horse than of himself; for this reason a man ought to take more care of his soul than of his body. God, O Arda Viraf! requires only two things of the sons of men: the first, that they should not sin; the second, that they should be grateful for the many blessings He is continually bestowing on them.

"Let the world, O Arda Viraf! be taught not to set their hearts on the pleasures and vanities of life, as nothing can be carried away with them. You have already seen the rewards given to the good and deserving, how they have been repaid for all their trouble; the poor and the rich, the king and the peasant, here receive honours and distinction according to their good works. You have also seen the condition of the herdsman and shepherd.

"In youth and in the prime of manhood, when blessed with health and vigour, men suppose that their strength will never fail; that their riches, their lands, their houses, and their honours will remain for ever; that their gardens will be always green, and their vineyards fruitful; but, O Arda Viraf! teach them not to think so; teach them the danger of such a way of thinking—all, all will pass away as a dream.

"The flowers fade, and give lessons unto man that he is unwilling to profit by. Yea, the world itself will pass away, and nothing will remain but God."

We have quoted this Pehlevi book of Arda Viraf

at very great length because its contents exhibit, in the words of Dr. Haug, "a fair specimen of the practical working of the Zoroastrian religion and code of law."

All the sins and crimes mentioned by Ârda Viraf, and considered as such by the present Parsis, are divided by Dr. Haug into two classes, thus :—

I. Those which are regarded as such by the Christians also.

II. Those which are taken for sins and crimes only from a Zoroastrian point of view, being a violation of the precepts of the Zoroastrian religion.

The following sins and crimes belong to the first class, that is, they are considered to be so by Christians and are punishable according to the English law.[1]

Murder, infanticide, poisoning, adultery on the part of men as well as on that of women, sorcery, sodomy, cheating in weight and measure, breach of promise whether made to a Zoroastrian or non-Zoroastrian, telling lies and deceiving, false covenants, slander and calumny, perjury, dishonest appropriation of wealth, taking bribes, keeping back the wages of labourers, misappropriation of religious property, removal of a boundary stone, turning people out of

[1] Some of these are mentioned previously under the head of "marriage customs." The priests mention these and ask those about to be married to abstain from them.

their property, maladministration and defrauding, apostasy and heresy, and rebellion. The following are condemnable from a religious point of view: (1) abandoning the husband; (2) not acknowledging one's children, on the part of a father; (3) cruelty towards subjects, on the part of a ruler; (4) avarice; (5) laziness; (6) illiberality and egotism; (7) envy.

The following actions are regarded as sins punishable in hell from a merely Zoroastrian point of view: (1) not heeding the laws regarding menstruation, on the part of women, by touching water or fire; (2) pollution of water and fire by washing in standing or running water, or throwing impure matter into it as well as into fire; (3) intentional extinction of fire in general, and that of the most sacred fire in particular; (4) use of public warm baths, frequented and contaminated by many; (5) unlawful and unnecessary slaughter of cattle and sheep; (6) ill-treatment of the animals of the good creation, such as cattle, sheep, dogs, water otter, by starving, beating, or killing them; (7) carrying a dead body alone (lest in so carrying it alone the person is overtaken by a danger, to withstand which he is helpless); (8) destruction of a bridge over a rapid river; (9) intercourse with a menstruous woman; (10) eating when talking and not saying grace; (11) eating the grain which is destined to be sown; (12) devouring dead refuse; (13) disregard of the poor and good, princi-

pally of travellers, by not giving them what they ask for or by charging for what is given them; (14) distressing parents and obstinacy; (15) lamentation and weeping; (16) disobedience of a wife to her husband; (17) beautifying of faces and wearing the hair of others; (18) a mother nursing other children, leaving her own without milk; (19) violation of a next-of-kin marriage on the part of women; (20) walking without shoes; (21) unbelief in the religion of Ahura Mazda; (22) idol-worship.

A patient perusal of the actions enumerated above, which are considered as crimes by the Zoroastrians, will show even the casual reader that they have been denounced as deserving of punishment with a view to secure the physical, moral, and social welfare of the people. What is intended is to impress upon the mind of the believers of the Zoroastrian faith the observance of sanitation, kindness to animals, hospitality to strangers and travellers, respect to superiors, and help to the poor and needy.

Having enumerated all the crimes and evil actions which are punished in hell, we proceed to describe some virtuous and good actions which are rewarded in heaven. Dr. Haug gives the following list:—(1) liberality; (2) piety and observance of the religious rites; (3) (khvaityodath) marriage among relatives, or, as others understand it to mean, giving one's self up to the cause of God and religion; (4) just govern-

ment; (5) truth; (6) obedience; (7) keeping water and fire free from impurities; (8) killing of noxious creatures; (9) tending of sheep; (10) making desolate places prosperous; (11) irrigation; (12) teaching; (13) intercession and mediation for friends.

We will finish this brief survey of the theology and speculative and moral philosophy taught by the Zend-Avesta of the Parsis by quoting the opinions of two unprejudiced European authors of known reputation in this branch of Oriental literature, as to what Parsiism truly is. Anquetil du Perron, the celebrated Frenchman, who was the first European who examined the Zend-Avesta, is an able illustrator of the Parsi faith. His extensive acquaintance with the facts of the system which he has unfolded is a sufficient guarantee of the weight to be attached to his opinions.

In his *Critical View of the Theological and Ceremonial System of Zarthosht* he says: "The first point in the theological system of Zoroaster is to recognise and adore the Master of all that is good, the Principle of all righteousness, Hormazd, according to the form of worship prescribed by him, and with purity of thought, of word, and of action, a purity which is marked and preserved by purity of body, which must always accompany it, and which is found only in entire submission to the law of Zoroaster. Next, to have a respect, accompanied with gratitude, for the

intelligence to which Hormazd has committed the care of nature,—to take in our actions their attributes for models,—to copy in our conduct the harmony which reigns in the different parts of the universe,—and generally to honour Hormazd (the Almighty, as he is styled in the Avesta) in all that he has produced.

"The second point of the religion of the Parsis consists in detesting the author of all evil, moral and physical, Ahreman—his productions, and his works; and to contribute, as far as in us lies, to exalt the glory of Hormazd, by enfeebling the tyranny which the Evil Principle exercises over the world which the Good Principle has created.

"On these two points bear the prayers, the religious practices, the civil usages, and the moral precepts which are presented in the Zend and Pehlevi books; and these different objects arise, as we shall see, from the theological ideas of the legislator of the Persians.

"Prayer is one of the duties most strongly enjoined, because man, continually exposed to the assaults of Ahreman (the evil principle) stands in need of the succour which it procures; and because it affords opportunity for those intelligences to whom it is addressed, to fulfil the object for which they were created.

"The priest prays for himself, for all the Parsis, and in particular, as in the days of Herodotus, for the king whom Hormazd has placed over his people; and,

to give greater efficiency to His prayers, unites them to those of all the Parsis, of all the souls acceptable to Hormazd, which have existed, or shall exist until the resurrection. He declares also that he takes part in the good deeds of all the righteous, and that he joins his action to theirs. This communion of prayers and actions appears in all the forms and all the offices which compose the liturgical works of the Parsis. It is well adapted to maintain the spirit of peace and union which ought to characterise a people who profess to adore the Author of all good.

"The Parsis commence prayers with a sincere confession of the sins they have committed."[1]

This is a sufficiently accurate account of the theological system of Zoroaster reduced to practice, though Anquetil du Perron commits the grave error, alluded to before in the words of Dr. Haug, of not clearly understanding the speculative philosophy taught by Zoroaster himself, inasmuch as he places Ahreman, the bad principle, directly in opposition to Ahura Mazda, whereas it ought to be to Spenta Mainyush, the good principle.

Dr. Hyde also, in his celebrated work on the ancient Parsi religion, says that "the Persians, from the beginning of their existence as a nation, always believed in only one and the same true and omnipotent God. They believed in all the attributes of

[1] Translated from the French by the Rev. Dr. Murray Mitchell.

the Deity believed by us; and God is called in their own writings the Doer, the Creator, the Governor, and the Preserver of the world. They also believed that the Deity was eternal (without beginning or end) and omnipotent, with a great many attributes, which to enumerate particularly would be tedious. They also believed this Deity to be the judge of all men, and that there was to come a general resurrection of every man, to be judged and accounted according to his merits or demerits. And they also believed that God has prepared for the blessed a place of happiness called heaven or paradise. And as there was a heaven for the good, there was also a place of torture for the wicked (as may be proved from their old works), where they undergo a punishment for their faults and misdeeds. They acknowledged that they sinned daily, but professed themselves to be penitent for all the sins committed by them either by thought, word, or deed."

In alluding to these remarks of Dr. Hyde, Sir William Ouseley says, "I sincerely join in respecting the old Persian worship, and sympathise in lamenting the infamous persecution which has caused its decay."

CHAPTER V.

MONOTHEISM AND FIRE-REVERENCE.

The Parsis are monotheists—Fire-temples—Respect for fire—The best symbol of the Almighty—The purification of fire—Nine times purified—Repudiation of idolatry—The antiquity of fire-reverence—The Roman Flamines—Bishop Meurin's writings—Dean Prideaux on the Parsis—Anquetil du Perron—Further evidence in favour of Parsi religion—The name of fire-worshippers unmerited—A poet's opinion—Parsi fidelity—Firm but not bigoted—Parsi toleration—A Parsi martyr—Innovations—A Religious Reform Association—A successful essay—Religious books—Translations into Gujarati—The Parsi priesthood—A hereditary profession—Educating the priests—The present "dasturs"—The Bareshnum ceremony—The dignity of Navar—The induction of a priest.

We have already mentioned in the two preceding chapters a certain number of facts which tend to prove that the Zoroastrians are and have always been theists. There is no doubt also of their being monotheists. They tolerate no other worship than that of a Supreme Being; and we are confirmed in this view not only by European authorities but by the practices and religious prayers of the Parsis at the present day. That the Parsis are not idolaters has been plain to all Europeans coming into contact with them. Zoroaster raised his powerful voice against the idol-worship prevalent at his epoch in Persia, and active efforts are said to have been made to extinguish heretical

forms of worship, and to destroy the idols worshipped in the bordering countries. Xerxes, the immediate successor of Gushtasp, was filled with such hatred of idolatry that he destroyed all the Grecian temples dedicated to the gods.

The charge of worshipping fire, sun, water, and air has, however, been brought against the Parsis by those imperfectly acquainted with the Zoroastrian faith, and consequently unable to form a just opinion. The Parsis repel these charges with indignation. Ask any Parsi whether he is a worshipper of the sun or fire, and he will emphatically answer—No! This declaration itself, coming from one whose own religion is Zoroastrianism, ought to be sufficient to satisfy the most sceptical. God, according to Parsi faith, is the emblem of glory, refulgence, and light, and in this view, a Parsi, while engaged in prayer, is directed to stand before the fire,[1] or to turn his face towards the sun, because they appear to be the most proper symbols of the Almighty.

[1] In Bombay at the present day there are three Atash-Behrams or chief fire-temples for public worship. The first was built in the year 1783 by Dadibhai Nasarvanji Dadiseth. The second was built by the sons of Hormasji Bamanji Wadia in 1830, and the third was built in the year 1845 at the joint expense of Framji Kavasji Banaji, Kharshedji Kavasji Banaji, and Dadabhai Rastamji Banaji. There is one Atash-Behram at Navsari, and there are two at Surat, and one, the oldest of all, at Udvada. Fire-temples next in grade to the Atash-Behram are called Atash-Adarans, of which more than a hundred exist in different cities of India. Fire-temples are open day and night for the offering up of prayers. Parsis can pray there at any hour by themselves.

All Eastern historians have acknowledged that the Persians from the earliest times were not idolaters, and that they worshipped one God, the Creator of the world, under the symbol of fire. Such is still the present practice among their descendants in India.

It will not be out of place here to examine some of the causes that induce a Parsi to reverence fire.

Firstly, fire is held by a Parsi to be the emblem of refulgence, glory, and light, the truest symbol of God, and the best and noblest representative of His divinity. In the words of a learned author, in the eyes of a Parsi "its (fire's) brightness, activity, purity, and incorruptibility bear the most perfect resemblance to the nature and perfection of the Deity." He looks upon fire as "the most perfect symbol of the Deity on account of its purity, brightness, activity, subtilty, fecundity, and incorruptibility."

Secondly, fire is the noblest, the most excellent, and the most useful of God's creations. Take it in its visible form as the manifestation of heat and light, or in its invisible form as heat, light, etc., it serves innumerable purposes in the animal, vegetable, and mineral worlds. As an important agent in our innumerable arts and manufactures, as an invaluable helpmate in our domestic life, and as an essential factor in the production of hundreds of natural phenomena, not only on the surface of our earth but in the

whole solar system, is it not worthy of the reverence paid to it by the ancient Aryans and continued to it even up to this hour by the present generation of Parsis? Are not the numberless blessings which fire in all its different forms bestows upon the surface of the earth sufficient to justify man in paying his respect to this the noblest of God's creations? Looking at the innumerable uses to which fire is put and the numberless blessings it confers upon us, we can, without the least fear of being contradicted, put the same question as regards fire which Professor Theodore Cooke of the Poona College put as regards the sun in his *Natural Philosophy*—"Is not the sun, therefore, worthy of the reverence which has been paid to him by the early races of mankind and by Parsis and others in our own time?"

These two causes would justify any man, of whatever nationality he might be, in paying his reverence to this symbol of the Deity and to this noble and divine creation.

Thirdly, a new element of purity is added to the fire burning in the Atash-Adarans and Atash-Behrams (fire-temples) of the Parsis by the religious ceremonies accompanied with prayers that are performed over it, before it is installed in its proper place on a vase on an exalted stand in a chamber set apart. The sacred fire burning there is not the ordinary fire burning on our hearths. It has

undergone several ceremonies, and it is these ceremonies, full of meaning, that render the fire more sacred in the eye of a Parsi. We will briefly recount the process here. In establishing a fire-temple fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning.[1] Over one of these fires a perforated metallic flat tray with a handle attached is held. On this tray are placed small chips and dust of fragrant sandal-wood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process. From this new fire another is again produced, and so on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure.

[1] Fire produced by lightning was obtained for Hormasji Wadia's Atash-Behram at Bombay from Calcutta through the exertions of a highly-respected Parsi citizen, Naorozji Sorabji Bengali, who was then living in the latter city. This gentleman having received information that a tree some miles distant from Calcutta had caught fire through lightning, he and his friends immediately proceeded to the place and secured a block of the burning tree, and kept its fire alive for several days by feeding it with sandal-wood. It was afterwards conveyed to Bombay by land in charge of Parsis. This presented in those days no slight difficulties. Naorozji Bengali, grandfather of the present Mr. Sorabji Shapurji Bengali, C.I.E., of Bombay, had established himself as a merchant at Calcutta, and was well known for his charitable and generous disposition. He built a tower of silence at Calcutta for the use of his co-religionists.

The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber.

Now what does a fire so prepared signify to a Parsi? He thinks to himself: "When this fire on this vase before me, though pure in itself, though the noblest of the creations of God, and though the best symbol of the Divinity, had to undergo certain processes of purification, had to draw out as if it were its essence — nay, its quintessence — of purity, to enable itself to be worthy of occupying this exalted position, how much more necessary, more essential, and more important is it for me—a poor mortal who is liable to commit sins and crimes, and who comes into contact with hundreds of evils, both physical and mental—to undergo the process of purity and piety, by making my *manashni*, *gavashni*, and *kunashni* (thoughts, words, and actions) pass as if it were through a sieve of piety and purity, virtue and morality, and to separate by that means my *humata*, *hukhta*, and *hvarshta* (good thoughts, good words, and good actions) from *dushmata*, *duzukhta*, and *duzvarshta* (bad thoughts, bad words, and bad actions), so that I may, in my turn, be enabled to acquire an exalted position in the next world!" We ask, therefore, Is the reverence paid to such a sacred

fire, which acts as a perpetual monitor to us to preserve piety and purity, idolatry? The answer cannot be doubted.

These considerations will show even the casual reader that any charge of idolatry against the Parsis would be altogether groundless. If there be any who choose to persevere in the accusation, the following words of Bishop Meurin, the learned head pastor of the Roman Catholics of Bombay, are a sufficient reply:—"I am, therefore, very far from supposing that the pure fire-worship is idolatry. Whoever accuses the Parsis of that most heinous of crimes, and is not able to prove that they believe fire or the sun to be God Himself, is certainly guilty of the most detestable sin of calumny." This learned divine in his pamphlet entitled *Zoroaster and Christ*, wherein he, in answer to the questions of a Catholic layman, shows some points of similarity between Christianity and Zoroastrianism, says: "Zoroaster restored not only the unity of God but also the most ancient and characteristic Aryan form of divine service, the worship of fire, as the most suitable representative of God, corresponding to their high idea of God as Eternal Light." Further on he says: "A pure and undefiled flame is certainly the most sublime natural representation of Him who is in Himself Eternal Light."

We will now say a few words about the antiquity of the reverence paid to fire. According to that

learned Orientalist Max Müller, this fire-reverence has come down to us from time immemorial. In his lectures on "The Origin and Growth of Religion," this learned author shows that fire, sun, moon, and such other intangible objects were the first to direct the attention of man, the primitive man, to his Maker. Again, the learned divine Bishop Meurin, in his pamphlet just referred to, proves by indisputable facts that fire-reverence was prevalent among the Aryans of very ancient times.

The first proof adduced is that of the identity of the Persian, Indian, and Roman names of the fire-priests—the Athravans of the Avesta, the Atharvans (Brahmans) of the Vedas, and the Flamines of the Romans. The customs, usages, and practices of the Flamines, the old Roman fire-priests, as described in Becker's *Roman Antiquities*, are in many respects similar to those of the Athravans (Parsi priests) of the present day.

Again, the second proof to be adduced to show the antiquity of this fire-reverence is that of the perpetual fire among the ancient Aryans. On this point Bishop Meurin says: "The traces of this primeval Aryan worship of light or fire are so widespread, various, and numerous among the descendants of the Aryan family that their enumeration and description would fill more than one book."

From all this it is quite clear that the reverence

paid to fire by the Parsis of the present day is not of a recent date. It was prevalent in one shape or other among almost all Aryan nations. It points to the conclusion that all these Aryan nations must have "borrowed their ideas, forms, and expressions relating to the Divinity from light and fire" at a time when their forefathers dwelt in one land, the Ayriana Vaeja of the Avesta and the Aryavat of the Vedas. In fact, it may be declared that we have no knowledge of any religion which failed to pay its share of reverence to Sun and Fire.

It is worth while to quote Bishop Meurin again on this point. He says: "It must, therefore, not surprise us to find a great similarity between those noble ancient Aryan ideas and names of God with those which the Mosaic religion exhibits in its sacred text." A little further on he says: "The Jewish religion was only a preparation and prefiguration of the Christian. If, then, we find shining flames and burning fires as emblems of God's majesty and presence used in the most important and essential circumstances of the Jewish religion, in the vocation of Moses, the deliverance of the Israelites from the Egyptian bondage, their guidance through the desert, the proclamation of the ten commandments, the ark of the covenant, the first sacrifice, the perpetual occupation of the altar, and the predictions of the future Messiah and of His Church, I believe we have a full right to expect

the same emblems to be used also for the same purpose in the Christian Church. And so it is in fact.' Then the Christian divine proceeds to quote passages from the New Testament showing the connection of light and fire with Divinity.

Then as to the use of fire in the Christian ritual, the Bishop says: "A glance at the ritual of the Church shows, then, that the very same position which our Aryan ancestors, following the light of reason, assigned to fire and light in their divine worship in order to represent God's divine majesty and His presence among His worshippers, is likewise, and largely, given to the same convenient and delightful creature as symbol of God's sublime splendour and living presence among his beloved children." A little further on, writing about the similarity between the Parsi fire-temple and the Christian sanctuary, he says: "On this landing let us rest for a while. We have before us the sanctuary of the Parsi fire-temple and the sanctuary of the Christian Church. In both we see a perpetual flame indicating the presence of God: there the omnipresence of God the Creator, here the sacramental presence of God the Redeemer. I am unable to express in words the deep and vehement feelings which move my heart when I kneel in the sanctuary of my chapel and think of the Parsi fire-temple a few yards off in which a fire is ever burning like the flame in our sanctuary lamp. Here is one of the

similarities justly said to exist between the Parsi and Christian religions."

Having thus examined what causes justify a Parsi in paying his reverence to fire, having ascertained the antiquity of this fire-reverence, and having seen how far the same spirit was exhibited by almost all ancient nations, and how it is observed even now by many religions, Christianity included, we will proceed to quote the opinion of a few authors who on account of their studies and knowledge are capable of forming an authoritative opinion about the faith of the Parsis, the only people on the surface of the earth that have adhered to this ancient fire-reverence in its original pure and simple form.

The following is the opinion of Dean Prideaux on this subject:—"They (the Persians), abominating all images, worshipped God only by fire. Light was the truest symbol of the good God, and therefore they always worshipped him before fire as being the cause of light, and especially before the sun, as being, in their opinion, the perfectest fire, and causing the perfectest light. And for this reason, in all their temples, they had fire continually burning on altars erected in them for that purpose, and before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses. Thus did they pay the highest honour to light, as being, in

their opinion, the truest representative of the Good God (good creative principle), but always hated darkness as being what they thought the truest representative of the Evil God (destructive principle), whom they ever had in the utmost detestation, as we now have the Devil." Sir William Ouseley perfectly agrees with Dean Prideaux, and says: "I shall here express my firm belief that the first Persian altars blazed in honour of God alone; as likewise, that the present disciples of Zarthosht, both in India and the mother-country, Iran or Persia, have no other object when they render to fire a semblance of veneration." Dr. Hyde, an English theologian, whom we have already quoted, does not hesitate to declare that the ancient Medes and Persians were worshippers of the true God, a race of the faithful, and haters of idolatry.

Anquetil du Perron says that "the religion prevalent in Persia till the destruction of the empire, and carried into India by the Parsis, who still profess it, merits more attention than almost any other. It was at first pure theism, though even in the time of Abraham debased by heterodox opinions; but they have ever zealously preserved the doctrine of the unity of God; and we are not to conclude from the veneration they showed, and still show, to fire and the sun, that they have ever adored either the element or the luminary. Zoroaster, their great

teacher, directed them to turn towards the sun or the fire when they prayed; but the prayers which they recite in this position are addressed solely to the Sovereign Being, and not to the symbols of Him.

"The doctrines, however, which these miracles" (*i.e.* those of Zoroaster) "confirmed were wise and rational. They taught the unity of God; His omnipotence; His goodness towards men; a great veneration for fire, the visible type of the invisible Divinity; and a great aversion for Ahreman, the evil principle, the instigator of evil thoughts, but not co-eternal with God. The morality contained in the books of Zoroaster is very pure, and all founded on the love of our neighbour."

The following extract from Forbes's *Oriental Memoirs* also proves that the Parsis are not worshippers of the elements:—

"These fires (*i.e.* the sacred fires of the Parsis) are attended day and night by the Andiarus or priests, and are never permitted to expire. They are preserved in a large chafing-dish, carefully supplied with fuel, perfumed by a small quantity of sandal-wood or other aromatics. The vulgar and illiterate worship this sacred flame, as also the sun, moon, and stars, without regard to the invisible Creator; but the learned and judicious adore only the Almighty Fountain of Light, the author and disposer of all things, under the symbol of fire. Zoroaster and the ancient

magi, whose memories they revere, and whose works they are said to preserve, never taught them to consider the sun as anything more than a creature of the great Creator of the universe: they were to revere it as His best and fairest image, and for the numberless blessings it diffuses on the earth. The sacred flame was intended only as a perpetual monitor to preserve their purity, of which this element is so expressive a symbol. But superstition and fable have, through a lapse of ages, corrupted the stream of the religious system which in its source was pure and sublime."

The great historian Gibbon in the eighth chapter of his history says: "The elements, and more particularly fire, light, and the sun, whom they call Mithra, were the objects of their religious reverence, because they considered them as the purest symbols, the noblest productions, and the most powerful agents of the divine Power and Nature."

The following extract from Hanway's *Travels* is one of the numerous evidences that the Parsis are monotheists:—"He (Zoroaster, the founder of the ancient religion of the Persians) considered light as the most perfect symbol of true wisdom and intellectual endowment; and darkness the representative of things hurtful and destructive. From hence he was led to inculcate an abhorrence of all images, and to teach his followers to worship God only, under the form of fire, considering the brightness, activity,

purity, and incorruptibility of that element as bearing the most perfect resemblance to the nature and perfections of the good Deity. For the same reason the Persians showed a particular veneration to the sun, which was founded on their belief that it is the noblest creature of the visible world. . . .

"He taught that there is one supreme, independent, and self-existent Being."

Sir John Malcolm, in his splendid work on the history of Persia, acknowledges that the reproachful name of fire-worshippers is not merited by the Parsis. He says: "God," he (Zoroaster) taught, "existed from all eternity, and was like infinity of time and space. There were, he averred, two principles in the universe—good and evil. Light was the type of good, darkness of the evil spirit; and God had said unto Zoroaster, 'My light is concealed under all that shines.' Hence the disciple of that prophet, when he prays in a temple, turns towards the sacred fire that burns upon its altar; and when in the open air towards the sun, as the noblest of all lights, and that by which God sheds His divine influences over the whole earth, and perpetuates the works of His creation. . . ."

Captain J. A. Pope, who has studied the Parsi religion, and has deliberately expressed his opinion on the morality of that faith, thus writes:—"They (the Parsis) follow as near as possible the tenets of

Zarthosht, professing their belief in one God, considering fire only as an emblem of His purity, and the sun as the most perfect of His work; they believe also in the rewards and punishments in a future state, as related in the revelations of Arda Viraf."

The following is an extract from Niebuhr's *Travels through Arabia and other Countries in the East*:— "The Parsis, followers of Zarthosht, or Zoroaster, adore one God only, Eternal and Almighty. They pay, however, a certain worship to the sun, the moon, the stars, and to fire, as visible images of the invisible Divinity. Their veneration for the element of fire induces them to keep a sacred fire constantly burning, which they feed with odoriferous wood, both in the temples and in the houses of private persons who are in easy circumstances."

The following extract from Butler's *Horæ Biblicæ* also explains the nature of the Parsi faith:—"Fire was considered by Zoroaster as the purest symbol of the Divinity, and the original element from which Hormazd produced all beings: he therefore enjoined his disciples to keep up a perpetual fire, and to perform other devotional exercises in the presence of fire; and every supposed corruption of fire is forbidden, under the severest penalties. To every act of devotion purity of heart is necessary; and to purity of heart Zoroaster supposes purity of body greatly contributes."

The following is from Rollin's *Ancient History*:—"As the Magi held images in utter abhorrence, they worshipped God only under the form of fire, looking upon that, on account of its purity, brightness, activity, subtlety, fecundity, and incorruptibility, as the most perfect symbol of the Deity."

Various Mahomedan authors have likewise freed the Parsis from the charge of worshipping the elements. The authors of the *Tarikh-i-Tabril*, *Shah-Nama*, and *Dabistan* take the same view of Parsi worship as the European authors whom we have quoted.

Of these Mahomedan writers, the protest made by the great epic poet Firdusi against the charge of fire-worship is powerfully expressed in the following well-known lines:—

"ma gui ke atash parastan budand
parestandegan-i-yak yazdan budand."

i.e. say not, that they (the Persians) were
worshippers of fire,
they were worshippers of one God.

Having taken this brief survey of the religion of the Parsis as taught by our great Prophet, we will cast a glance upon the present religious condition of the Parsis.

It is remarkable how well the Parsi still loves his religion. His sacred books are written in a foreign language. They are written for him in Gujarati character, and he does not understand what he repeats

by way of prayer; but his strong point is that he believes he is praying to God, and hopes that He, who understands all languages, will hear his prayers, forgive his sins, and guide him in the path of righteousness. He has been taught to believe from his infancy that his religion is the religion of the one true and living God. He has seen from his childhood his father praying, and he follows his example. He has been told that there is only one God, the Creator and Governor of the Universe, and that there is no other god superior to that God. He is instructed to believe that the worship of any other object except God is sinful and not allowed by his religion. He is taught from his earliest infancy that the whole fabric of his religion rests on three words—*humata, hukhta,* and *hvarshta* (good thoughts, good words, and good deeds), and he sees at once instinctively that a religion founded upon such principles is a good and true religion. Parsi youths of the present day, however deeply versed in Western education, have not only unreservedly accepted the religion without question, but with the light of their increased knowledge they are better able to understand its excellence, thanks to the researches of European scholars.

While the Parsi loves his religion dearly he is not a bigot, and while he reveres it he does not think ill of the religion of others. His own creed, no doubt, teaches hatred of idols and enjoins their destruction,

but in India the Parsis became a most tolerant people and never attempted to do anything of the kind. Even the idea of doing so can hardly have presented itself to their minds. As a nation, they had no power, and when they came to India they naturally considered that the religion professed by the people of that country was as dear to them as their own was to themselves. They had not forgotten how the gross outrage on their own religion by others had pained them, and therefore they never interfered with the religion of any different sect, nor did they do anything to wound the religious feelings or susceptibilities of others.

When they came into contact with the Mahomedans they did not regard them with hatred, but were always disposed to live peaceably with them. After the fall of the Persian empire thousands of the Zoroastrians in Persia must have preferred the fate of the sword to losing their "kusti," but happily in India there had been nothing approaching a cruel or harsh religious persecution of them beyond certain disabilities which might be expected from Mahomedan rule or Mahomedan teaching, and the first and the only instance of which we can find record of a Parsi having sacrificed his life as a religious martyr occurred at Broach in the year 1702. One Kamaji Homaji[1]

[1] The memory of Kamaji Homaji is held in great veneration in Broach even at this day, and benedictions are pronounced upon his name in all religious ceremonies by the priests of the place.

was a poor weaver of Broach. A dispute about his wages arose between him and a Mahomedan Syed, and the latter took great offence and falsely charged Kamaji with having called him, the Syed, a "kafir" (infidel). The complaint was taken before Ahmed Beg, the then Nawab of Broach, who consulted the "kazi" and the "moulvi" of the city as to the punishment to be awarded to the Parsi who had dared to call a "true believer" a "kafir." These officers gave their opinion that by the offence with which the accused was charged he had rendered himself unfit to live in this world, and should therefore be put to death; but if he renounced his religion and embraced that of the Prophet (Islamism) he might be pardoned. In countries subject to Mahomedan sway the lawgiver and the judge is invariably the "kazi," and his opinion is law, and his decisions are tantamount to decrees of court. Kamaji was therefore given the option of either forfeiting his life or becoming a Mahomedan. Like a true Zoroastrian and a worthy descendant of those who had for the sake of their conscience and religion abandoned their country and their homes and sacrificed all that they possessed in this world, he expressed his contempt for so ignoble a purchase of life, and preferred death to displeasing his God. He met his fate by the sword.

The first Parsis in India had of necessity to follow certain of the Hindu practices in order to secure the

protection, assistance, and goodwill of the Hindu princes, in whose country they took refuge. Time rolled on, and succeeding generations of Parsis fell into the error that these borrowed practices were sanctioned by their own religion. "Our forefathers did so," they said, and, according to Asiatic ideas, they thought that their ancestors could do no wrong. The study of the few religious books which they had with them was not cultivated, for there were few learned men among the body. The result was that many of the usages, customs, practices, and prejudices of the Hindus were received and acted upon by the Parsis. It is thus that we may easily explain how it was that ignorant Parsis, or their wives, used even up to twenty-five years ago to send offerings of cocoa-nuts to the *Holi*, or cups of oil to the *Hanuman*.

The Parsi Panchayet, some fifty years ago, took steps with the view of eradicating such ceremonies and practices as had crept into their religion since their expatriation from Persia; but they did not succeed, to the extent of their wishes, with the majority of the people. Religious usages which the Parsis of India had observed for nearly twelve centuries could not easily be eradicated.

What the Panchayet failed to do by compulsory measures is now sought to be done by an appeal to the good sense of the people. An association composed of many influential and wealthy Parsis, and a number of

young and educated men of the race, was formed in the year 1852, under the title of the "Rahnumai Mazdayasnan Sabha," or Religious Reform Association, which has for its object the regeneration of the social condition of the Parsis and the restoration of the Zoroastrian religion to its pristine purity.

In the face of considerable opposition from the ignorant classes of the community, this association has done much good and wrought considerable changes in the social condition of the Parsis. Essays, composed in eloquent and impressive language, showing the disadvantages resulting from adhering to practices and usages which really do not belong to their religion, are read in public meetings before a crowd of eager listeners. Pamphlets have been circulated by thousands among the people, and, judging from present appearances, the efforts of this body seem to have had a beneficial influence on their minds.

The latest good work initiated by this society is that religious education is being imparted under its auspices to Parsi children in private schools. Again, it offers prizes for the publication of a series of books on Zoroastrian religion and morality for the use of the children. It has lately started funds for the delivery of lectures on religious topics.

The trustees of the Sir Jamshedji Jijibhai Translation Fund have been contributing their share to

this much-desired object. Their first effort was to invite an essay on the "Origin and History of the Zend-Avesta, with an account of the investigations of European authors regarding the Zend books, with suggestions for enhancing religious education among the Parsis, and particularly among the priests." A prize of Rs.500, or £50, was offered to the successful competitor.

There were three candidates for the prize, and the essay by Mr. Sorabji Shapurji Bengali, formerly secretary of the Religious Reform Association just mentioned, secured the prize. This brochure is distinguished by considerable research, and is remarkable for the ability with which the subject is treated. Mr. Sorabji's name is well known in the Parsi community as the coadjutor of the indefatigable Mr. Naorozji Fardunji in his labours for the improvement of the social and religious condition of the Parsis.

Since this first publication many other books of interest to the Oriental world have been published under the patronage of the same fund. The latest of importance that is being published under its support is the translation of the Pehlevi Dinkard by the learned Dastur Peshotanji. Four volumes of this work have already appeared.

Besides the books brought out by the pecuniary assistance of this fund, many Parsi scholars, both of the priestly and the lay class, have been publishing

books on their own account or under the auspices of societies, such as the Rahnumai Sabha, and the "Zarthoshti Dharmni Khol Karnâri Mandli," *i.e.* society for making researches into the Zoroastrian religion. We will mention a few praiseworthy works for the promotion of this object. Dastur Peshotanji, the learned principal of the Sir Jamshedji Jijibhai Madressa, has published, besides the Dinkard, a Pehlevi grammar, the Pehlevi text of Vazerkard-i-Dini, and the translation of the Pehlevi Karnama-i-Ardeshir Babekan. Dastur Jamaspji is compiling a Pehlevi dictionary, of which four volumes have been published. This book will supply a want long felt by Pehlevi students. Dastur Hoshangji Jamaspji, the learned Professor of Persian in the Deccan College, Poona, has published, under the supervision of Dr. Haug, the texts of an Old Zend Pehlevi Glossary, of an Old Pehlevi Pazand Glossary, and of Arda Viraf-Nama, to which we have already alluded.

Ervad Kavasji Edalji Kanga, the able headmaster of the Mulla Firoz Madressa, has established his reputation as an Oriental scholar by the publication of his Gujarati translations of the Vendidad, of the Khordeh-Avesta, and of an English translation of Anquetil du Perron's account of his visit to India. The first work, which was undertaken as an essay for a prize of Rs.800 offered by Mr. Kharshedji Kama of Bombay, together with his Khordeh-Avesta, will for

a long time to come remain, in the words of Dr. Haug, "the standard translations for the use of the Parsi community." Besides these large works, the translations of seven Yashts by the late Mancherji Watcha and Dastur Erachji Merjirana, the translation of the Pandnama-i-Adarbad Marespand as a prize essay in honour of the late Dr. Haug by Ervad Sheriadji Dadabhai Bharucha, a diligent scholar of great ability, and the translation of Aban Yasht by Ervad Tehmuras Dinsha, late Sanscrit teacher of the Sir Jamshedji Jijibhai Madressa, deserve honourable mention. These last two well-known scholars have also translated into Gujarati the Pehlevi book of Dadistan-i-Dini, and have with another learned scholar, Ervad Edalji Antia, author of *Zarthoshti Dharam Sikshak* (*i.e.* Teacher of the Zoroastrian religion), and the late Framji Jamaspasana, B.A., the learned compiler of the first book of the Avesta language, called *Zend Sikshak* (*i.e.* The Zend Teacher), distinguished their Madressa career by winning gold medals and fellowships for competency in Oriental languages.

Among the laymen we have to notice the works of Mr. Kharshedji Rastamji Kama, an Oriental scholar of known reputation and great ability. His *Zarthosht-Nama* (*i.e.* Life of Zoroaster) is, and will always continue to be, a very valuable book indeed, full of original research and investigation. Though it professes to do nothing more than chronicle the chief

points in the life of that great prophet which could be collected from the Avesta, it is a book that very few authors who write on Zoroastrian subjects can afford to dispense with. To this learned gentleman the previously-named young and educated Ervads and many others who are now prosecuting their studies owe a debt of gratitude, for he has ever been ready with his purse, mind, and body to promote the cause of religious education among the Parsis. He is, so to speak, the founder in Bombay of the present school of the philological way of studying Oriental languages. Having laid the foundation of his philological studies in the ancient language of Iran under that learned German scholar, Professor Oppert of Paris, and having continued it under the distinguished Iranist Professor Spiegel of Erlangen, he introduced that system into Bombay by personally imparting knowledge to a class of young "mobeds." His zeal for the propagation of religious knowledge was displayed in his starting a periodical called *Zarthoshti Abhyas* (Zoroastrian Studies), in publishing translations from known German authors on Oriental subjects, and in delivering valuable and interesting lectures on similar questions.

We will now say a few words about the condition of the Parsi priesthood. At one time it demanded improvement. Very few of them understood their liturgical works, although able to recite in parrot

fashion all the chapters requiring to be repeated on occasions of religious ceremonies, for which services they received the regulated fees, and out of which they mainly derived their subsistence. The priesthood is a hereditary profession among the Parsis. The priest does not acquire his position from sacerdotal fitness or superior learning. Strictly speaking, he cannot be called a spiritual guide. The son of a priest is also a priest unless he chooses to follow another profession, which is not prohibited to him. But a layman cannot be a priest. They resemble the Levites.

The Parsi religion does not, however, sanction this hereditary office, which is, indeed, contrary to the ancient law. The custom is merely derived from usage. Ignorant and unlearned as these priests were, they did not and could not command the respect of the laity. The latter were more enlightened and educated than the former, and hence the position of the so-called spiritual guides had fallen into contempt. The consequence was that some of the priests had of late years given up a profession which had ceased to be honourable, and had betaken themselves to useful and industrious occupations, whilst a few had become contractors for constructing railroads in the Bombay Presidency.

Five-and-twenty years ago an attempt was first commenced to impart a healthy stimulus to the priesthood for the study of their religious books by the

establishment of the "Mulla Firoz Madressa" under the superintendence of competent teachers of Zend, Pehlevi, and Persian. This "madressa" has, we are glad to say, done good work, and the sons of many Parsi priests as well as laymen are studying their ancient religion and literature under the headmastership of Ervad Kavasji Edalji Kanga, the translator of the Vendidad and the Khordeh-Avesta.

There is another "madressa" in Bombay, the "Sir Jamshedji Jijibhai Zend and Pehlevi Madressa," founded to commemorate the name of the first Parsi baronet. Here the Pehlevi studies are superintended by the learned principal, Dastur Peshotanji, and the Zend studies by Ervad Edalji Antia, a learned scholar who had gained a fellowship in this very "madressa" for his proficiency in the study of Oriental languages. All the young Ervad authors, except Mr. Kavasji Kanga, were at one time students at this institution. There is a third "madressa" in Bombay known as Seth Jijibhai Dadabhai Madressa. Here also instruction in the Avesta is imparted, but not philologically. This "madressa" is supported out of the funds left by the late well-known Jijibhai Dadabhai, whose charity still supports several schools in Bombay and the Mofussil and a fire-temple in the former place.

There is a fourth "madressa" at Navsari known by the name of the late Sir Kavasji Jehangir Readymoney.

Zend, Pehlevi, and Persian languages are taught there under the superintendence of Ervad Sheriadji, the well-known translator of the Pandnama. Of these four institutions, the first, second, and the fourth grant scholarships to deserving students.

The present "dasturs," or chief priests, among the Parsis in Bombay—namely, Dastur Peshotanji, the successor of the learned and renowned Edaldaru, and Dastur Jamaspji, successor of the well-known Edaldaru Jamaspasana—are intelligent and well-informed men, possessing a considerable knowledge of their religion; but some of the priesthood are profoundly ignorant of its first principles. As the minds of the Parsi people have now been awakened, and as active measures have been and are being devised for improvement, the darkness and gloom of the past will doubtless be succeeded by a bright dawn in the future.

We will conclude this chapter with a description of the ceremonies required to qualify a priest. He has to undergo two grades of ceremonies—those of Navar and of Maratab. For the first of these he is required to know the Yasna and the Visparad together with the five Gahs, the five Nyaishes, and a few Yashts—the knowledge of Yasna being essential. The candidate who has learnt these is first required to undergo the Bareshnum ceremony.

It will not be out of place here to say a few words

about this ceremony.[1] It is intended for the purification of man's body and soul. A great deal of importance is attached in the Avesta books to the purity of body as well as to the purity of mind. The candidate is required to undergo certain ablutions, wherein he has to apply to his body cow-urine and sand or clay, which seem to have been the most common and cheapest disinfectants known to the ancient Iranians, and then to wash his body with water. He afterwards goes to a fire-temple, where he has to pass his time in prayers and religious contemplation. During this time he is not to touch any man, water, fire, and vegetation. In this pious and secluded retreat he is to remain nine days and nights, washing his body twice during the interval, once on the fourth day and again on the seventh. On the tenth day the Bareshnum ceremony is over, when he is free to go about as he likes and mix with the people.

In order to attain to the priestly dignity of a Navar the candidate goes through two periods of retreat with Bareshnum, six days of retreat at his own house, and the final initiatory ceremony, which lasts for four days, in the fire-temple. Two priests

[1] For full details and for a plan of the Bareshnum gah (the place where the candidate undergoes this ceremony) the reader is referred to the Appendix to Dr. West's translation of the Pehlevi texts, Part II. (vol. xviii.) of Max Müller's series of the Sacred Books of the East.

initiate him into holy orders. For this purpose they have previously performed the Yasna ceremony for six consecutive mornings. Unless they have done this they are not qualified to initiate the candidate into the grade of Navar. On the morning of the day the candidate has to go to the fire-temple for the initiatory ceremony, the parents or guardians invite friends and a few priests to witness the final ceremony of declaring him a Navar. The priests generally sit down on carpets and the guests on chairs or benches. One of the qualified and officiating priests brings the candidate before the collected assembly, holding the candidate's left hand in his right hand. He stands with the candidate just in front of the head priest or a senior member of the acknowledged priesthood, and asks the permission of the assembly to admit him into their order in the following words:—

"Gentlemen of this gathering (*anjuman*), doth it please you that this candidate be admitted?"

The head priest, after an interval of half a minute or so, taking the silence of the gathering as a consent, nods his head in the affirmative. The candidate is then led away for the performance of the requisite ceremony. Flowers and rose-water are then distributed among the invited visitors. While the visitors disperse the candidate is engaged with the initiating priest at the Yazashne gah (the place for performing

the Yasna ceremony) in reciting the Yasna prayer, he acting as the Zaota and the initiating priest as the Rathwi. During the day he performs the Afringan and the Baj ceremonies. For four consecutive days he is required to repeat similar ceremonies, and he is then fully qualified as a Navar. This entitles him to adopt the prefix of "Ervad" (*Herbad*), from Avesta *aithra-paiti*, before his name, just as the word "reverend" is applied to Christian priests. Though he has obtained the grade of a Navar, he is still not allowed to take part in the higher rituals of Zoroastrian ceremonies. He can, however, officiate at the Afringan, marriage, or thread ceremonies, and the like; but he cannot perform the Vendidad, Yasna, Baj, and similar high religious offices. Then, again, he is not entitled to the right or privilege of initiating any other candidate into the order of priesthood. To entitle him to take part in these higher rituals he must pass through the degree known as that of Maratab.

For this high degree he must study the Vendidad, in addition to what has already been acquired by him. Yet the ceremonies in connection with it are simpler than those of the Navar. He has only to undergo one Bareshnum ceremony, and then, in conjunction with a duly qualified priest, has to perform the Yasna ceremony during the morning. On the same day, or the following, he performs a similar

ceremony in honour of the guardian angel or spirit "Srosh." At midnight he performs the Vendidad ceremony, which completes the Maratab. Thus qualified, he has the privilege of a priest, and can take part in any of the Zoroastrian rituals and prayers.

CHAPTER VI.

PROGRESS AND PRESENT POSITION.

Parsi qualities—The "bania"—The commerce of Bombay—Extent of Parsi enterprise—Parsi bankers—Cotton-mills—A large engine—Old Parsi weavers—The construction of railways—Parsi share in them—Parsi shipwrights—The China trade—Jews *v.* Parsis—"The share mania"—Some of the staple trades—Commercial morality of Parsis—Parsi officials—"The salt of the Bombay community"—Parsi benevolence—Special cases—The public works of Bombay—Female doctors—Hindu charity—Parsi mendicants—Parsi loyalty—Prayers during Crimean War—Speech of Sir Jamshedji Jijibhai—The Indian Mutiny—The Queen-Empress—The royal family—The Prince of Wales—His serious illness—Prayer for his recovery—Parsi thanksgiving day—The Prince of Wales in India—His reception in Bombay—The national anthem—The Gujarati text—Parsis well behaved—Parsi converts—A period of excitement—Dr. Wilson—The present position of Parsis.

WHEN strangers in India are reminded that the Parsis of Bombay are the descendants of a small band which emigrated from Persia under the most miserable circumstances, it is a matter of surprise to them that they should hold at the present day in that city a pre-eminent position among the natives. The causes are not far to seek. Descended originally from an enterprising, courageous, industrious, and self-sacrificing people, who at one time were masters of a vast empire, they did not absolutely lose those characteristic qualities of their race, although

adverse circumstances forced upon them a life of inactivity for more than a thousand years. The old fire of their ancestors continued to burn, however faintly, in their breasts, and it only required the least encouragement to revive. Situated as they were in the midst of alien races, following different faiths and constantly at war with each other for territorial supremacy, it was not possible for the Parsis to lift up their heads. They had perforce to be content with the occupation of agriculture, in which their ancestors were famous for their skill. It was under the peaceful rule of Akbar that their pent-up energies at last found opportunities of development, and from that wise monarch the Parsis first received some encouragement and assistance to improve their condition. But it is to the British power in India that the Parsis are chiefly indebted for their present position.

The arrival of Europeans and the establishment of trading factories in Western India, and especially at Surat, opened up an unexpected field for the energy, industry, and enterprise of the Parsis; and from that time the commercial activity by which they have made a name may be said to take its date. No doubt the shrewd "bania" of Surat, of whom European travellers of the sixteenth and seventeenth centuries speak, possessed all the commercial instincts of his race; but he seldom sought any scope for them beyond the walls of the town where he carried on business.

The spirit of foreign adventure was almost wholly absent. The oppression and rapacity of the conquering races who swayed the country in turn had diminished that spirit, if at any time it existed. Again, the barriers of caste and custom, which even a century and more of British rule has not availed to demolish, acted as a formidable obstruction. The Parsis, however, had always been free from caste prejudices, and on the advent of Europeans soon betook themselves to occupations they had never attempted before. In the factories of the Portuguese, the Dutch, the French, and the English, the chief native agents were Parsis, acting as middle-men between the Europeans and natives. In this capacity a field for commercial enterprise was opened to them of which they were not slow to take advantage. Niebuhr has made mention of them. Anquetil du Perron has remarked on their enterprise from personal experience acquired during a stay of some years in the city of Surat. After the decadence of Surat as a commercial centre the Parsis came to Bombay and there found increased opportunity for the employment of their energy, as the biographical sketches of the most prominent of them show. Lavji and some of his descendants continued their connection with the Government dockyard, but members of the other branches of his family established themselves as merchants. A large number of Parsis also began business as merchants, traders, shopkeepers,

and contractors. The business of commission agents to the European merchantmen which used to arrive annually in Bombay was entirely monopolised by them. The Parsis were foremost to seize and take advantage of every opening created by the increase of British power and the advent of British merchants.

Within a few generations of their settling in Bombay they themselves commenced to trade with the most distant countries of Europe and Asia, and to follow the history of the commerce of Bombay is to trace that of the commercial enterprise of the Parsis. It is said that their direct trade with Europe was not very extensive, but it is unquestionable that from the time the island of Bombay was ceded to the English up to forty years ago the whole of the European trade of the port passed through their hands as middle-men in one shape or another. As regards their Eastern trade, it was direct and most extensive. The bulk of the commerce, including the valuable opium trade, of Bombay with China, in some of the ports of which they had established their own firms, was, until forty years ago, entirely in their hands, and many of the ships which carried the merchandise belonged to them. They, however, did not confine their operations to China alone. They had business relations on an extensive scale with Bengal, Burmah, and the Straits, and at one time there were Parsi firms even in Java and the Mauritius.

It was the Eastern trade which brought the Parsis a mine of wealth. The Readymoneys, the Dadiseths, the Banajis, Sir Jamshedji Jijibhai the first baronet, the Kamas, and many others amassed their wealth in this trade. It will thus be seen that the Parsis were the first to bring prosperity to Bombay, which prosperity, as times went on, supported and fostered by British power and the enterprise of British merchants, has raised Bombay at this day to the proud position of second city of the British Empire.

Not long after their settlement in Bombay a great many Parsis went to Northern, Southern, and Central India, and established themselves as shopkeepers dealing in European articles, a business which was beset a century ago with innumerable obstacles on account of the difficulty of transit from one place to another. There were then not only no railroads but no roads of any kind for traffic. Ten miles a day in bullock carts was all that could be accomplished in those times. Then, again, the goods had to be protected from the depredations of the lawless marauders who infested the country, yet it was Parsi energy alone which supplied the wants of the increasing British forces in the different military stations in India. The persons who engaged themselves in this kind of business in both Bombay and other cities were honest and respectable, and at all the principal stations in former years they acted as the bankers

of European officers. In fact, wherever wealth was to be acquired, or wherever the English standard was carried, the Parsis followed with fearless energy. The Parsi tradesman accompanied the British army to Kabul, and is now to be found in almost every city in India, foremost in every enterprise, and ready to take advantage of every opportunity.

Nor did the Parsis confine their attention to commerce and business. In the establishment in Bombay of banks and various other joint-stock companies the Parsis have been the prime movers. The Oriental Bank was started by a Parsi. When the Great Indian Peninsula Railway Company was projected, the Parsis greatly assisted by taking up a large number of its shares.

One grand industry which has greatly assisted in increasing the prosperity of Bombay, and in which four millions sterling are invested, and which gives employment to thousands of persons, is the outcome of Parsi enterprise. To Kavasji Nanabhai Davar is due the credit of having first directed Parsi capital into this channel. His sagacity and commercial shrewdness established in 1854 the first cotton-spinning factory worked by steam in Bombay. Little did the citizens of Bombay know that he then laid the foundation of a new staple industry which they see so prosperous and flourishing among them to-day. Kavasji Davar's concern was a joint-stock company,

and the profits it made immediately after starting were such as to attract the notice of another enterprising capitalist, Manakji Nasarvanji Petit. This gentleman, in company with another Parsi, Mervanji Framji Panday, started in 1855 what is now known as the Oriental spinning and weaving company. Notwithstanding that there was then no Suez Canal, that all the machinery had to be imported by sailing vessels *viâ* the Cape, that the operatives had to be thoroughly trained, and all the drawbacks attendant on the sale of the products of a new industry which had to meet the formidable competition of English manufacturers, the profits earned were considerable. The Oriental divided among its proprietary as its firstfruit more than twenty-five per cent, or Rs.700 per share of the value of Rs.2,500 paid up. The popularity and success of the two undertakings soon led to the starting of the Manakji Petit Mills, now so ably managed by Mr. Dinsha Manakji Petit. To Kavasji Davar in the first instance, and next to Manakji Nasarvanji Petit and Mervanji Framji Panday, must be given the credit for the new enterprise which has made Bombay what it is to-day—the Manchester of the East. Mr. Dinsha Petit is now the largest proprietor of cotton-mills in the city, and has charge of five mills, all paying good dividends and affording employment to thousands of persons.

Yet another instance or two in connection with

spinning and weaving by machinery remains to be noted. Two silk factories had been at work for some years but without any success despite European management. At last the owners of one of them, Messrs. Sassoon and Co., engaged the services of a skilled Parsi artisan, Pestanji Dosabhai Kapadia. He was a native of Surat, and fully conversant with silk-weaving by manual labour in all its variety of colours and details. The rich "kinkobs" and other silk fabrics of Surat have deservedly established their reputation for colour, brilliancy, pattern, and glossiness, and though it is a matter of regret that the industry is gradually decaying for want of adequate support and patronage, there are yet enough native weavers who can live upon their products, and there is still room for hope that the industry may revive. Meanwhile it is worthy of note how the skill and enterprise of the Surat Parsi engaged by the Sassoon Mills have altogether altered the prospects of that factory for the better. His ingenuity, derived from previous practical experience, has enabled the factory to turn out very handsome fabrics which sell freely in the bazaar at a good profit. So great has been the success of this mill that a rival concern managed by the respectable and enterprising Hindu firm of Messrs. Tapidas Varjdas and Co. has amalgamated with it. This Parsi manager has now shown the way to making silk manufactories as successful in Bombay as cotton-mills.

Again, the enterprise of another Parsi gentleman of the well-known family of the Wadias, who has been connected with the five large cotton-mills managed by Mr. Dinsha Manakji Petit, has now given to Bombay one of the largest engines in the world. Though the engine had been manufactured at Bolton, where the question of its utility was much discussed, the idea of its construction is entirely due to Mr. Naorozji Nasarvanji Wadia. Result, after all, is the best test, and since the huge monster was set agoing at the Manakji Petit Mills it seems to have given every satisfaction, and it is expected that by savings in coal as well as increase in production there will be an annual gain of a lakh of rupees. Thus in every useful branch of industry the genius and enterprise of the Parsi are conspicuous. He possesses, in fact, many of those qualities which have made the Teutonic race in Europe so powerful and flourishing.

While we are on the subject of weaving we must do justice to Parsi ingenuity in the art of hand weaving and spinning in days gone by. Many a Parsi family in old times in Surat, Daman, Navsari, and other small villages and towns where the Zoroastrians had made permanent settlement, occupied itself with the manufacture of silk and cotton fabrics. Whether they learned the art from the Hindus of Gujarat or the Portuguese of Thana, they had the knack of devising new patterns and new contrivances.

Two Parsi brothers, Rastamji Manakji and Mervanji Manakji, originally hailing from Surat, established at Daman, under the protection of the Portuguese Government, a factory for weaving and another for dyeing. These concerns were on an extensive scale. Under the generous and fostering care of the State, they were enabled to make a name in this new branch of industry and to accumulate wealth. The era was one when protection and free trade were unknown shibboleths. Neither was reciprocity known. Monopoly, which is another but most aggravated form of hard-and-fast protection, was the rule; and the Portuguese subsidised the two brothers, and gave them the monopoly of the manufacture. The Portuguese were so much impressed with the value of the new enterprise that the owners of the factories were allowed a grant[1] of a village for three genera-

[1] "Dom Joas, by the Grace of God the reigning Prince of Portugal and of Algarves in and out of the sea of Africa Lord of Guine, and the Conquests, Navigation, Commerce, and of Etopia, Arabia, Persia and of the Indies. Make known to all those who, by a new Grace for three lives (generations) may see this charter of lease that Modi Mervanji Manakji and Modi Rastamji residing in Daman Persian inhabitants of the Port of Surat merchants protecting the Portuguese Factory having presented a petition signed by them to Francisco Antonio de Viega Cabral da Camara Pimental Senth, of my Council, Staff General of my force and Governor and Captain General of India saying that they having been induced by Jacinto Domingos de Fonceca formerly a Director of that Factory and now residing in Daman that they the petitioners should come with him to that Port (of Daman) there to establish manufacturing houses of all sorts of Cloth as they used to do in Surat for the consumption of the metropolis, encouraging

tions. One of the conditions of the grant was that within a year of its date the two brothers should

the petitioners that they would obtain great indulgence and graces from the protection of the said Governor and Captain General. Wherefore the petitioners who were ever since brought up under the Portuguese protection in Surat with great delight acceded to the proposal of the said Jacinto Domingos . . . they rapidly came down to Daman where they founded an establishment of manufacturing with various tanks of tincturing, calling out from Surat and other parts able manufacturers, advancing to them sums of money, and employing various other manufacturers from Daman who were unemployed for about four years supporting themselves by other means of life, meanwhile the increase up to that day was very great. *This undertaking was never before so well realised by any of my subjects in those Dominions although many were desired so to do.* That the petitioners had greatly increased the manufacturing business by employing numerous manufacturers and by manufacturing *Chintz* of Broach and its Colours. And whereas in Daman the jealousy of rivals was increased, and in consequence of this the proprietors (the petitioners) suffered much in their merchandise in Surat in recovery of their money, so that they were not attended to. That it was necessary for the petitioners to have some sure means of subsistence to their families, to remove themselves to Daman and there to establish their merchandise, and for the reasons above mentioned and with a view to remedy any unforeseen eventuality . . . requested the above-mentioned Governor and Captain General to grant them (the petitioners) upon a lease by a reasonable tax the village *Varacanda* now belonging to my Royal Treasury. . . . That the charter may be granted to them for three lives (generations) the first being in favour of the son of the first petitioner Shapurji Mervanji—the second in favour of the grandson or in favour of any other person whom he may appoint—and the third in the same way. First on condition that the said petitioners should together with *their families* go to the Port of Daman within a year there to establish perpetually their residence. Second, Not to disturb any workman who might be now residing in the manufacturing houses of *Canaqinus* which are now being manufactured there—they the petitioners should rather bring other workmen from outside of that Port for manufacturing *Cadios* and other cloth. Third, To promote the cultivation of cotton upon all the ground of the above-mentioned village where it may be productive and to bring it up well as that no part of it may remain uncultivated. . . ."

settle in Daman with their families, and promote the cultivation of cotton in the village of Varacanda.

One more instance of the enterprising spirit of the Parsis deserves to be prominently noticed. As soon as the construction of railways in India commenced several Parsis obtained employment for themselves as contractors for the railroads. In a field of labour entirely new to them they have made a name and attained distinction. The name of Jamshedji Dorabji will always find a prominent place in the history of railway enterprise in Western India. A brief sketch of his career as a railway contractor will, we think, be read with interest. When tenders for the contract for the first section of the Great Indian Peninsula Railway from Bombay to Thana were invited in 1850, Jamshedji was bold enough to tender for it. The contract, being the first public work of the kind, necessarily comprised many novel and difficult operations. By these he was undaunted, but the railway company could not bring themselves to entrust their experimental undertaking to a contractor who had no previous experience in the construction of railways. Not disappointed by the failure of his first effort, he entered again into competition for the second contract, but this was even a more formidable work than the former, and for the same reason as in the first case he again failed to obtain the commission. Persevering and enterprising, he again offered to undertake the third contract, at a

very considerable reduction on the estimate of the chief engineer, Mr. Berkley, and his tender was accepted. The manner in which it was executed not only gave great satisfaction to the engineers of the Company, but considerably surprised them. Jamshedji subsequently obtained another and a more important contract from the Company. It was then predicted that the work was beyond his strength, or more than he could perform; but, to the surprise of the railway authorities, it was finished within the appointed time, and, in the words of Mr. Berkley, "in a style worthy of any contractor of any country, and of the approbation of any engineer." Jamshedji celebrated the successful completion of this work on the 30th of April 1855, by giving an entertainment near the Kali viaduct, to which were invited the *élite* of Bombay society, both Europeans and natives. The words of high praise used by Mr. Berkley, in proposing the toast of the host of the evening, are worth recording. "Jamshedji has now earned for himself," he said, "a public claim to be regarded as the finest native contractor in India; he has promulgated a favourable and worthy name for railway operations throughout the remote sources of labour and material upon which we so greatly depend, and he has this day on a munificent scale added to those many developments of which we have heard so much as the natural results of Indian railways another development—I mean the develop-

ment of hospitality in the jungle. I feel the greatest satisfaction in rendering justice to a man who has done justice to his countrymen, justice to his employers, and justice to the railway cause."

After this Jamshedji successfully contracted for several other works on the Great Indian Peninsula Railway. These undertakings were very formidable, and partook very much of the same character as the great works subsequently executed on the two Ghat inclines. They lay in a difficult and unfavourable district nearly covered with jungle, full of rocky hills and mountain torrents, exceedingly unhealthy in certain parts, difficult of access, and nearly devoid of water during the hot season. The district was also very thinly populated. His arrangements for these great works were remarkably successful. Notwithstanding the great demand for labour, he had at one time seventeen thousand hands working under him, and by his judicious provision for their health and necessities, he succeeded in keeping them on the works even during the most unhealthy months of the year.

Besides these works on the Great Indian Peninsula Railway, it fell to Jamshedji's lot to construct some of the old quays and "bandars," mills and public buildings in Bombay, and latterly a large portion of the railway beyond Ahmedabad. The works contracted for and successfully constructed by him cost nearly a million sterling.

Eminently of a retiring disposition, at the close of a long and laborious career he withdrew from active life some ten years ago. In September 1882 he died at the advanced age of seventy-eight. He never had the advantage of attending a school even to learn his letters, but he was naturally gifted with faculties of a very high order. He was remarkably quick, and by mere mental calculation, to the great astonishment of the best European engineers with whom he came into intimate contact, he arrived at correct results in computations relating to his works. He was, in fact, an adept at the difficult task of accurately estimating large and varied undertakings. He possessed a powerful and very retentive memory, which never failed him in life. In the words of a European writer, "his success in life may in no small degree be attributed to the frankness and suavity which characterised him in his business relations, and that sterling simplicity which appears to be peculiar to all great minds. An excellent master to his workmen, not only liberal in wages, but pleasant of speech, and constantly throwing himself into contact with them, it is not at all extraordinary that native labourers should have cheerfully taken employment with him, even in the worst districts for the supply of water and unhealthiness of climate.

"Trained in a household which supplied the

leading shipwrights on the European system in Western India, one is hardly surprised to find that he should have become imbued with the emulative spirit of his chiefs; the wonder, however, is not that he became the first of shipwrights, but, after being shipwright, cooper, housebuilder, he should open a new mine of enterprise, and work that mine with such success as to earn for himself the reputation of the native pioneer of railway construction in India, and the father of native application and skill to the development of the race of iron-horse in Hindustan.

"When the history of Western India shall be written in another generation, free from the influences which beset us, when truth can portray without fear or favour the men and the times in which we live, among those men whose existence is one continued illustration of ability, activity, and courage, as it must be of exhaustless benefit to their race and country in the examples they offer to posterity, will appear prominently the name of Jamshedji Dorabji."

While we have thus expatiated at length on the commercial spirit, industry, and enterprise of the Parsis, it is but right to state here that their position in the commercial community of to-day is not what it was a quarter of a century ago. Shortly after the first war between England and China, about 1842, the Parsis, who had until then monopolised the Chinese trade, began to encounter

rivalry from other sections of the Indian population. Their rivals at first were the Khojas and other Mahomedan merchants from Bombay, who commenced to establish firms in China. But being as a class men of little or no education, they at first but slightly affected the position of the Parsis. Subsequently, however, some of the Jewish residents of Bombay and Calcutta entered into competition, and, being keener and more highly educated men of business, succeeded in gradually displacing Parsis in the China trade. While the Parsi merchants of China remained in the old groove, the Jews took better advantage of the new treaty ports in China and the opening up of trade on new lines of business. The extension of steam communication between India and China gradually extinguished the Parsi merchants' service of sailing vessels, and last of all, when the civil war raged in the United States of America in 1862, the attention of the Parsis was to some extent diverted from their Chinese trade, by the greater attraction of the enormous profits in cotton trading with England. Long before this time the wealthy Kamas had established in 1855 a firm in England, which enjoyed a high reputation in the monetary circles of the great metropolis.

The end of the American War, however, followed by what is termed the "share mania" period in Bombay, brought ruin to many Parsi houses, and a

large number of their best China firms had to suspend business. There are still, however, a few Parsi commercial establishments in Hongkong and Shanghai, but the Jews now enjoy the monopoly of the trade between India and China which formerly belonged to the Parsis.

In the commerce of Bombay with Europe the Parsis, as has already been remarked, acted more as middle-men between the Europeans and natives than as direct traders. The native merchants and dealers, who are chiefly Hindus of Katch and Kathiawar, have so far advanced, under British auspices, in education and knowledge that they can now deal directly with Europeans. The Parsi middle-man is consequently no longer a necessity as he was in days of yore.

We will now take a brief survey of the present position of the Parsi population in Gujarat and other places outside Bombay in the Western Presidency of India. In point of prosperity the Parsis of Broach rank next to those of Bombay. They trade largely in cotton, and are owners of several cotton gins. The other staple trades which are almost entirely in the hands of the Parsis are timber, fuel, and "mowra" flowers from which liquor is manufactured. In Broach as well as in Anklesvar and other towns in Gujarat the Parsis, owing to their industry and enterprise, are better off than other natives. The Parsis of Balsar, Gandevi, and Bilimora carry on a large trade in

timber, fuel, food grains, castor-oil, "mowra" flowers, dry fish, and molasses. The Parsis of Balsar have farmed many villages in the neighbouring native States of Dharampor and Bansda, while those residing at Bhavnagar are mostly cotton merchants.

Surat, as we have said before, ceased long ago to be an important trade centre, but some of the old resident Parsi families who did not migrate to Bombay were large landholders, and enjoyed their rich holdings till they were unfortunately tempted to follow the dangerous example of Bombay speculators. After the crash of 1864-65 their property passed into other hands. At Navsari the families of the "desais" are, however, still enjoying those possessions which were granted to their ancestors long ago by the Gaikwar's government in reward for the valuable services they had rendered.

The Parsis who have settled in other parts of India outside the Bombay Presidency are all more or less engaged in commercial and industrial pursuits. There are several Parsi firms in Calcutta where the spinning and weaving industry has also been fostered under their influence. They have established themselves as merchants, traders, and shopkeepers in the chief towns of all the districts of the Bombay Presidency, and in Southern and Central India, the Panjab, in Sind, Katch, Kathiawar, Ceylon, and Aden.[1] Beyond

[1] Kavasji Dinsha of Aden is a well-known name. He is the head

India, for instance at Mozambique and Zanzibar, Parsi traders are also to be found.

The commercial morality of the Parsis has always ranked high. Complete strangers have borne testimony to this. They have always been upright and honourable in their dealings. It is within the recollection of many old Parsis that among themselves, as well as with the "bania" merchants, written agreements were unknown. Their word was their bond, and the same system was extended to most of the Europeans with whom they had dealings. Sir Charles Forbes, the head of the great house of Forbes and Co. in Bombay, in reply to an address given to him on his departure for Europe about fifty years ago by the native merchants, who were then mostly Parsis, said that "an experience of two and twenty years enabled him with pride and satisfaction to declare that in the intercourse he had with them he had witnessed acts of generosity, fidelity, and honour, which could not in any country be surpassed." "To have been connected with such men," he added, "for so long a period was an advantage which he would never cease to acknowledge, and to obtain their confidence and esteem was a distinction which

of the Parsi community of the place, and a man of great energy, enterprise, and liberality. He has founded a charitable reading-room and library in Bombay and a fire-temple at Aden. He had the high honour of reading the address of welcome to His Royal Highness the Prince of Wales on his arrival at Aden on his way to Bombay.

he would always be anxious to preserve with his life." This is surely no slight testimony to the high character of the Parsis as merchants, for it records a quarter of a century's experience among them of a respected member of the British mercantile community.

While circumstances have forced the Bombay Parsis to recede somewhat from the foremost position they had occupied in the commercial community, they have lost none of their general character for industry and enterprise, as must have been evident from the previous pages. Half a century ago Bombay afforded few opportunities for following other professions and pursuits than those of merchants and traders. With the progress of time, however, the activity of the Parsis has found scope in a variety of new outlets. They are now taking actively to the professions and all honourable vocations. Thirty or forty years ago Parsis in the higher ranks of the Government service could be counted on the fingers of one's hands, whereas at the present day several of the highest positions in the uncovenanted branch of the service are occupied by them, and some have even entered the covenanted civil service by open competition in England.

As we have pointed out in another chapter, many have embraced the professions of law, engineering, and

medicine, in which they are honourably distinguishing themselves.

The Parsis still maintain their high social position in the community. It has been justly said that "they are the salt of the Bombay community." Their influence, guidance, and aid are just as requisite as ever to the success of any undertaking or movement for the public good. Political associations derive weight from their connection. Indeed Parsi influence and Parsi co-operation first gave them birth, and for a long time alone sustained them.[1] Occasionally it happened that on some of the active Parsi members withdrawing from these bodies they lingered on without much vitality. It was often owing to the impetus of an enthusiastic Parsi that they revived at all.

Our Hindu and Mahomedan brethren will, we think, not be slow to acknowledge the truth of what we have said. When a Hindu gentleman has performed any public service meriting recognition the Parsis have been invited to take the lead and give it, so to speak, the stamp of popular acknowledgment.

In the civic government of the city of Bombay

[1] Of the body known in London as the East Indian Association Mr. Dadabhai Naorozji, a Parsi, was the first honorary secretary, and it is well known that it was through his exertions that this useful association, which is doing considerable good by its advocacy of liberal principles in the conduct of the government of Her Majesty's Indian empire, was established.

Parsis have been the most active participators, and the success which has attended this experiment of local self-government is in no small measure attributable to their public spirit, their persevering industry, their singleness of purpose, and their practical instincts. The first native honoured with the highest position in the civic parliament of the city, the chairmanship of the Corporation, was a Parsi. He was elected Chairman by the suffrages of both Europeans and natives. The same Parsi was also the first native who was appointed Chairman of the Bench of Justices.[1] A member of the Corporation, Mr. Naorozji Fardunji, is popularly designated "the tribune of the people," on account of the unflinching integrity and indomitable courage with which he represents in this body the interests of the ratepayers. This popular verdict has been ratified by no less a personage than that keen observer of men and manners Sir Richard Temple, late Governor of Bombay, while others have often termed him in compliment the "Joseph Hume" of the local parliament.

Conspicuous among the many good qualities and virtues for which the Parsis have been remarkable is their benevolence—the spirit which they have inherited from their ancestors, who were distinguished

[1] There are about 411 Justices of the Peace for the town and island of Bombay, of whom 206 are Europeans, 88 Hindus, 85 Parsis, and 32 Mahomedans.

for their love of charity. Some may even carry this virtue to a fault and forget that "charity begins at home." It is sufficient to satisfy a wealthy Parsi that there is an object deserving of relief or support, and his purse is at once opened.

This excellent quality, which is natural to Parsis, has been noticed by the earliest Europeans. We have referred in previous pages to several instances of the charitable disposition of the Parsis, and described the numerous benefits they have conferred upon their fellow-countrymen. The English newspapers of the day abound in notices of such liberality, and they speak in the highest terms of praise of the Parsis for feeding thousands of people of different castes during the famines which raged in Western India at the close of the last and the commencement of the present century.

The benevolence of Sorabji Mancherji Readymoney is thus referred to in a Bombay newspaper, dated 1790:—"We are happy in the opportunity of pointing out the liberality of Sorabji Mancherji, whose conduct does honour to humanity. During the present scarcity of provisions he daily feeds upwards of 2,000 people, of different castes, at his own expense."

Mrs. Graham, in her journal of a residence in India in the years 1805 and 1806, says: "The Parsi merchant Ardeshir Dadi fed 5,000 people, besides

contributing in other ways towards the support of the starving population." This recent evidence is amply borne out by that of an earlier period. The Rev. Mr. Ovington, who published an account of his voyage to Surat in the year 1689, has said that "the Parsis are ever ready to provide for the sustenance and comfort of such as want them. Their universal kindness, either in employing such as are needy and able to work, or bestowing a seasonable bounteous charity to such as are infirm and miserable, leave no man destitute of relief, nor suffer a beggar in all their tribe, and herein so far comply with that excellent rule of Pythagoras, to enjoy a kind of community among friends." Major Moore, in his narrative of the operation of Captain Little's detachment, says: "The benevolence of the Parsis is not restricted to persons of their own sect. Their industry and extensive mercantile spirit have enabled many of them to amass considerable fortunes, which they spend with generous profusion in acts of charity and hospitality."

We could fill pages with similar testimony from various other authors, but as this excellent trait in the Parsi character is universally known and admitted, we shall simply adduce here a few facts showing the various directions in which the charitable impulses of the Parsis have been exhibited, and how great are the benefits they have conferred upon their fellow-beings, without reference to caste, colour, or creed.

Several Parsi names appear in the list of the contributors to the Patriotic Fund raised in England in the year 1804. In the year 1807 a fund was raised in Bombay for the support of "The Scottish Corporation," a charity which was established in London by Charles II., and the Parsis were among the principal subscribers thereto. The names of several Parsis are also among the subscribers to the funds raised in England in the year 1808 for the London Hospital. In the year 1810 a fund was raised in London by a body called the "Aberdeen Society for the Benefit of the Orphans of Clergymen and Professors of the University of Scotland," and here also the names of many Parsis appear as contributors. They were also foremost in subscribing to the funds raised in England in the year 1816 for the benefit of the families of the soldiers who fell at the battle of Waterloo, and contributed largely to the funds raised in Ireland to relieve the distress occasioned by the failure of the potato-crop in 1822. They have also subscribed handsomely to funds raised in England to preserve the memory of her great men. Many Parsis contributed to the fund which was raised in England in the year 1803 for erecting a statue of Pitt, and in 1806 for erecting a monument and statue over the grave of Lord Cornwallis. We need not multiply such instances of the generosity of the Parsis, both in the past generation and at the present day, especi-

ally as the Parsis since they became known in Europe —that is, since the commencement of the seventeenth century—have uniformly up to now preserved their high character for benevolence.

All the Parsis whose names we have recorded in chapters i. and ii. of this volume were men who raised themselves to opulence and distinction by their own exertions, and the short notices we have been able to give of them prove that they one and all devoted, from the store with which Providence had blessed them, a large portion for the benefit of their poorer brethren. The Parsi religion enjoins its followers to help the poor and succour the needy. In all ceremonies, religious and social, the Parsis are continually reminded of the duty of the rich to provide for the poor; the latter, therefore, are never absent from the thoughts of the former on all occasions, whether of mourning or rejoicing in their families. Large sums are given in charity on the death of a man or woman for the benefit of the deceased's soul, as the flourishing funds in charge of the trustees of the Parsi Panchayet testify. On occasions of rejoicing the Parsi invites, as it were, the blessings of Heaven by acts of charity and generosity towards the poor.

Let the traveller look around the city of Bombay, excluding the other places in which the benevolence of the Parsi character has effected much good and relieved considerable distress, and what will he find?

Hospitals, dispensaries, educational institutions, "dharmshalas," roads, bridges, tanks, wells, and drinking fountains, as lasting monuments of Parsi generosity and munificence. These works display the broad and intelligent character of the Parsi mind. The Dadiseths, the Banajis, the Wadias, the Patels, the Readymoneys, the Vikaji Merjis, the Pandays, the Kamas, the Petits, and the Jamshedji Jijibhais, and a host of others who could be mentioned, made their names immortal in Western India, and spread their fame in all parts of the world by their charity and munificence. Hardly a year passes in which some generous Parsi in Bombay does not come forward to perform a work of public generosity. We make no apology for mentioning here two prominent instances which have occurred only within the last few months, viz. those of Mr. Pestanji Hormasji Kama and Mr. Sorabji Shapurji Bengali. These gentlemen cannot be said to be very wealthy, yet the character of their benevolence shows the largeness of their hearts. The women of India have been kept by social usage and customs existing for centuries from the gaze of man, and they naturally and voluntarily shrink from his presence. Hence thousands of them prefer to die rather than allow themselves to be treated by a male doctor, particularly in those cases in which personal examination is necessary. It was therefore a most happy idea of two citizens of Bombay, Messrs.

George Kittredge and Sorabji Shapurji Bengali, to introduce lady doctors into the city, and to establish under their superintendence a hospital for the exclusive treatment of women. When this benevolent plan for bringing under medical treatment thousands of poor creatures, who would without it have gone to an untimely grave, was brought to the notice of Mr. Pestanji Hormasji Kama (one of the descendants of the Kama who founded the family of that name, and whom we have noticed in a previous chapter) he generously offered to build such a hospital, and tendered the handsome sum of one lakh and sixty thousand rupees for the purpose. When this building is completed, Mr. Pestanji Kama's name will be blessed by countless thousands of those who will hereafter reap the benefits of his humane generosity. Mr. Pestanji Kama's act is all the more creditable to him, because Parsi women have no aversion whatever to male doctors like their Mahomedan and Hindu sisters, and Mr. Kama's charity is for this reason the more catholic.

The other recent instance is that of Mr. Sorabji Shapurji Bengali, who gave a sum of Rs.65,000 for building a house for the principal Parsi girls' school, to which we have already adverted.

In all subscriptions raised in Bombay for charitable and useful objects the Parsi subscriptions are not only as a rule the highest, but, considering their

small numbers in comparison with the Hindus and Mahomedans, the total amount subscribed by them is usually in excess of that contributed by the two combined. Whatever may have been the case up to the middle of this century, it cannot now be said that the Hindus and the Mahomedans of the present day are not rich, because wealth is pouring into their hands in a greater degree than into those of the Parsis, but the latter still occupy their place in the first rank among the citizens of Bombay in the exercise of munificence and charity, in witness of which we may cite the case of the Surat Relief Fund, which was raised for the relief of the sufferers from the inundation in 1883.

While we write thus, we are far from wishing to depreciate in any way our Hindu and Mahomedan countrymen, among whom many benevolent and generous men may be found. They will themselves, however, admit that the great name which Bombay bears for generosity and benevolence is owing chiefly to the Parsis. Then, again, the character of Parsi charity, not neglecting the special interests of its own community, has always been catholic, while, with the solitary exceptions of Mr. Premchand Raichand and the late Mr. Gokaldas Tejpal, benevolent Hindu and Mahomedan gentlemen have restricted their charities to objects specially benefiting their own respective races.

The Parsis have always taken care of their own poor. They have never invited the aid of the professors of other religions for the support of their charitable institutions. They have provided "dharmshalas" for the poor, aged, decrepit, and blind of their community, and various funds, most of which are in charge of the trustees of the Parsi Panchayet, while others are in the hands of trustees appointed by the benevolent donors, exist for the relief and assistance of poor Parsis. The last census of Bombay gives a return of 6,618 male and 2,966 female mendicants, amongst whom there were only five male Parsis and one female. Even these few persons do not beg from others than their own race. The Committee of the District Benevolent Society, an institution maintained by contribution from Government and funds endowed by the late Sir Jamshedji Jijibhai, Baronet, and other charitable individuals, thus publicly acknowledged the fact in one of its reports:—"The public at large owe a debt of gratitude to the Parsis of Bombay, for not one beggar of that caste has ever applied to this Society for relief, nor is a Parsi pauper ever to be seen in our streets."

There is one trait in the Parsi character which has greatly helped the community to keep itself foremost among the natives of India, and it is one of many reasons explaining why the Government itself attaches more importance to this community than to any other

Asiatic face, and that is their loyalty to the British crown. Under whatever form of Government the Parsis have lived in India, they have always been noted for their loyalty to their rulers. They were loyal to their Hindu chiefs, as was well proved when they shed their own blood in defending the territory of the Rana of Sanjan, who extended to them a kind welcome after their exile from Persia.

As subjects of the British crown, it is admitted on all hands that among the natives of India the Parsis are undoubtedly the most loyal. Their loyalty is not one of empty show, nor the result of fear of a strong and powerful Government, but it is the offspring of deep-rooted conviction. When they compare their condition in India with that of their co-religionists in Persia, who were reduced until recently to a miserable state by persecution, they fully and rightly appreciate the blessings which they enjoy under the British Government. When they see that for more than ten centuries they had few opportunities of increasing their material prosperity, and that their own enterprise and spirit could bring them no reward; that it was with the arrival of Europeans and the advent of British power that they first began to emerge from obscurity and to rise step by step, as that power was extended in the country, and that they became perfectly free to exercise all their rights, civil as well as religious; that

they had equal justice even with the people of the governing race; bearing all this in mind, they find when they reflect upon their present prosperous condition, and inquire into its causes, abundant reasons to pray that the sovereignty, which the Almighty God in the wise dispensation of His providence has been pleased to place over them, may be for ever preserved.

Whenever fitting opportunities have occurred, the Parsis have not forgotten or neglected to show their love towards their rulers. When the British Government appointed a day of humiliation and prayer for the speedy restoration of peace and for the success of the arms of England and France during the war with Russia, the Parsis showed themselves the most worthy subjects of the British Crown. In a highly loyal spirit they made arrangements for the observance of that day according to the invitation of their much-respected Government. No fewer than 6,000 of their race met together in one of the fire-temples, for the purpose of offering up prayers for the success of the Allied Powers and the restoration of peace. In the following prayer, which was prepared for the occasion, the rich and the poor joined alike with heart and soul:—

"I offer my prayer to Thee, O glorious and exalted God, that the Sovereign of this realm may gain the victory with honour and triumph in the war. May

the Sovereign of sovereigns inspire with wisdom and endow with strength her army and navy. Long live the Sovereign, and may the empire flourish. May God annihilate her enemies, and may His blessing rest upon her. May He watch over all the events, and destroy the enemy. I make my prayer and supplications unto Thee, Almighty God, that success may attend the cause of our Queen in the field of battle. May our Queen continue her rule in justice and mercy, and may her name and her power be handed down to many generations. May she ever maintain in all its integrity her exalted position, which is illumined with light and glory. Such is my prayer. Amen."

To show how sincere the Parsis were in what they were doing, it must be mentioned that, previous to the prayer, they performed certain religious ceremonies, similar to those which the ancient Zoroastrians were in the habit of performing when their own monarchs were engaged in war with their enemies. At this day the Parsis acknowledge Her Most Gracious Majesty, the Queen of England and Empress of India, as their lawful sovereign, and they therefore feel bound to do that for their present ruler which their forefathers were wont to do for their ancient kings.

When a day was appointed, on the capture of Sebastopol, for a general thanksgiving to the Almighty,

the Parsis again performed a similar ceremony, and we here give a translation of the prayer which was composed for the occasion, as it not only shows the feeling and spirit of the Parsis in their brightest light, but strongly displays their appreciation of the Government under which they live.

"O Almighty God, let Thy shadow always fall wherever the British rule exists. Grant it, O God, success in all its undertakings; vanquish by the aid of Thy powerful hands all its enemies, and grant that its greatness may still rise, and its moral effect be spread over a still greater portion of the world. Receive our humble acknowledgments, O Lord, for having placed us under such a beneficent rule, and we pray to Thee to preserve us under it. Grant, O Heaven, that the Government over our head be actuated in ruling over us with still greater kindness, and its effects be spread still wider. O Almighty Protector, preserve for ever secure our lives and properties, as they now are—and grant that the security may be still more strengthened. Bestow, O Lord, a still more merciful heart to the Queen who reigns over us. We pray to Thee, O Almighty God, to bless her armies with success in the great war in which they are now engaged, and bring to a speedy termination the great strife, by granting victory to those who have gone to shed their blood in the right cause. Grant, O Gracious God, that we may continue

to live, as we now do, with perfect security to ourselves under the Government in which we now are, and that we may ever be impressed with a grateful sense of the advantages which we enjoy under this benign reign. Amen."

We may add that a similar course was taken by this loyal race on the final termination of this great war... In connection with this subject we reproduce here the speech of Sir Jamshedji Jijibhai, delivered on the occasion of the "Patriotic Fund" meeting in the Town Hall of Bombay (January 3, 1855). Though the interest in this war has long since waned, we are anxious to record in these pages the views and feelings of the Parsis in India in regard to it, uttered through the mouth of their leader. We have no doubt that even at this distant day the speech will be read with interest by the European community, as the unprejudiced voice of the natives of India on a subject which had so lately engaged the attention of the whole civilised world. The reader is requested to particularly mark the venerable Parsi's expression of attachment to the Queen. Addressing Lord Elphinstone, who presided on the occasion, Sir Jamshedji said: "I should not be able to offer any apology for addressing you, if I did so in the feeling that I had a right to demand your attention to my own personal sentiments on the subject which has brought you together. But if I endeavour, in the few remarks

I have the honour to offer, to make you acquainted with the sentiments of the most reflecting portion of the Parsi community on this subject, I trust that you will not consider any apology necessary, but that I shall perform an acceptable service. I am sure all must feel that great seriousness becomes such a meeting as the present. Of none of the great evils which afflict our race do we form such inadequate conceptions as of the evils of war. War is exhibited to us in the dazzling dress of poetry, fiction, and history, where its horrors are carefully concealed beneath its gaudy trappings; or we see, perhaps, its plumes and epaulettes, and harlequin finery, we hear of the magnificence of the apparatus, the bravery of the troops, the glory of the victors, but the story of the wholesale miseries and wretchedness and wrongs which follow in its train is untold.

"What nation is not groaning under war-debts, the greatest of national burdens! Had the inconceivable sum wasted in the work of human butchery been applied to promote individual comfort and national prosperity, the world would not now be so far behind as it is in its career of progress. But if the earth has always groaned under the pecuniary expense of war, how much more deeply, in a different sense, has it groaned under the expense of human life incurred in war! It is estimated that not less than eighteen times the present population of the

globe have perished in war. Oh, what lamentations and wailings of heart-broken widows and helpless orphans, and destitute old age, have been caused by the butchery of so many husbands, fathers, and sons!

"While all confess, however, that war is an evil, we must consider that it may be a necessary evil, and if necessary, then justifiable. I believe there is but one feeling in the Parsi community regarding the justice of the war which Britain is now waging. We all feel that there never was, in the history of the world, a more honourable spectacle than that which has been exhibited by the British and French nations —the arms of Britain and France raised in combat for the purpose not only of supporting the weak against the strong, but of supporting the sacred principles of international right, the violation of which would have turned the world upside down—the arms of Britain and France raised in combat, not seeking conquests for selfish objects, but for those of the most noble and generous character—for the peace of the world, for the progress of civilisation, and for the interests of freedom. Truly has it been said that, 'in the great European movement towards free institutions which has been the keynote of history since 1815, Russia has always headed the party of absolutism and reaction. The whole weight of the Russian monarch has been thrown into the scale of despotism; his aid has always been ready to put down liberty, and it has

been rendered with an unscrupulous and unconscientious zeal.' And the position of Russia, more than that of any Government in existence, or that ever existed, puts tremendous evil in her power, unless the mercy of the Almighty shall check it by the arms of Britain and France. She is the only power which has partially the command of two land-locked seas. By her diplomacy directed against Denmark, and her arms directed against Turkey, she has been trying to get full possession of these seas. Had she succeeded her fleets would soon have swept the ocean, and ravaged the world. She has betrayed her diabolical designs, and she will now be deprived, I trust, of both the Baltic and Black Seas. Her diabolical designs! Yes; the last mail brought us the Czar's manifesto, in which he expounds his policy and the object which Russia seeks to attain by the present war, and that object is to put down Britain, and the free government which Britain is extending over the earth. Such is the plain avowal of the Czar.

"Our duty to relieve the sufferers in this great war would have remained the same whether the war had been a just one or not; but, considering the nature and objects of this war, we extend this relief now more as a privilege than as a duty. There is a luxury at any time in relieving the sufferings of the broken-down soldier who has manfully and bravely fought the battles of his country, or in alleviating the

grief of the soldier's desolate widow and fatherless children; but there is a peculiar bliss in doing it on such an occasion as the present. Moreover, the Queen has made an appeal to us, and it is our duty to respond to it. I cannot refrain from eulogising our gracious Queen. Religious sovereigns are scattered at distant intervals along the centuries of the world's history, like 'angels' visits, few and far between.' In all this dreary length of way they appear like five or six lighthouses on as many thousand miles of coast. But the greatest nation now on earth is favoured with the best of earthly sovereigns. The present appeal of Her Gracious Majesty is dictated by her pious heart; and I must say in reference to it, in the language of another, 'I should just as soon expect to see British soldiers refuse to bear their share in the storming of Sebastopol, because they did not approve of the general plan of the siege, as to find men who call themselves leal-hearted subjects hesitate to meet this otherwise irresistible call, because the mode in which it is proposed to achieve the object jars somewhat unpleasantly with their preconceived notions of political economy.'

"To the call of our gracious Sovereign, and to the call of humanity, the Parsis, my lord, will cordially respond." And so they did most handsomely.

When the unhappy revolt broke out in the upper provinces of India, the Parsis had further opportunities

of displaying their loyalty to their rulers. They embraced the first opportunity of presenting an address to the Governor, Lord Elphinstone, assuring him of their loyalty and attachment to the British Government, and offering their services in whatever way they might be required in suppressing the mutiny.

So great was the loyalty of the Parsis known to be, that, while all the other races were after the commencement of the rebellion looked upon with distrust, not even a breath of suspicion was directed against them. Every European and the whole of the English press acknowledged that this race would never be inimical to British rule. The best and most convincing proof of the loyalty of the Parsis will be found in the fact that, if there was an individual of this sect at any station where the revolt occurred, he suffered equally with the Europeans at the hands of the rebels, the sympathy of his race with the Government being so well known.

If, unhappily, a disturbance ever occurred in Bombay the Europeans and Parsis of the place would share the same lot, the latter being so notoriously attached to the present rulers, and having no sympathy whatever with any who might dream of supplanting them. We do not think we can say more on this subject than that our sentiments are shared to the fullest extent by every Englishman in India. In fact,

nothing is more gratifying to the Parsis than that the English people should have admitted their right to be called the most loyal of Indian races.

Loyalty to Her Majesty the Queen-Empress includes of course loyalty to all the members of the royal family. The Parsis take as much interest in the royal family of England, and have as much love for them, as their ancestors had for their ancient kings. They have not forgotten the names of their wise and beneficent rulers and the glory of their empire under kings like Jamshid, Cyrus, and Shapur; nor have they forgotten the heroic deeds of Jal, Rustam, and Sorab; but their glory is now only treasured in pious memory. The foremost place in the Parsi heart is now occupied by our gracious Queen-Empress and her sons and daughters. In the joys and sorrows of the royal family the Parsis heartily and sincerely participate. Marriage in a Parsi family is an occasion of great rejoicing, and as our readers have been told in previous pages the toast of the Royal Family is never omitted. On the marriage of His Royal Highness the Prince of Wales the rejoicings in Parsi families were as great as if they had been living under their own kings. The most superficial observer who entered a Parsi house on that day could not fail to have been convinced of Parsi loyalty.

Then, again, when news was received in India in 1871 of the serious illness of His Royal Highness the

Prince of Wales, every Parsi family in the land showed as much concern and anxiety as the most loyal of English families in the very heart of the United Kingdom. In their private as well as public prayers they began and continued to pray for the restoration to health of His Royal Highness, long before the day specially set apart by Government for offering prayers to the Almighty. On this officially-appointed day they performed in their fire-temples grand and solemn ceremonies, such as their ancestors were in the habit of observing under their own kings. In the fire-temple of Kavasji Beramji two thousand Parsis assembled, and, when the regular prayers had been offered, the whole congregation marched along the Queen's Road in Bombay to a large open spot near the sea-shore, about half a mile distant from the fire-temple. There again they offered up prayers to God for the recovery of His Royal Highness. The procession was most solemn and imposing. The priests and the laymen repeated prayers as they proceeded towards the sea-shore. The Europeans who happened to pass by on the occasion were much struck with this impressive proof of Parsi loyalty.

At the same hour another large concourse of Parsis gathered at the fire-temple of Hormasji Bamanji Wadia. Dastur Peshotanji Beramji Sanjana and about three hundred priests joined in a united

prayer to the Almighty, of which the following is an extract:—

"O Almighty Ahura Mazda, we, Thy humble servants, the Zoroastrians, offer our united, sincere, and earnest prayer to Thee, to restore His Royal Highness the Prince of Wales, the eldest Prince of Her Most Gracious Majesty Queen Victoria, to health and strength. „ Though his medical advisers have given up hopes of his recovery, yet we humbly beseech Thee, as the Supreme Healer, to restore him to health. O Preserver of health, let Thy beneficent influence work upon our beloved Prince, so that the malady may be immediately removed, and that he may be spared to rule over us hereafter. O merciful Providence, grant us the boon that we ask of Thee! that our heart may be relieved of the deep anxiety into which we have fallen."

A large sum of money was also distributed by the Parsi Panchayet on that day in almsgiving to the poor. We all know that the prayers then sent up to Heaven were answered. Great was the joy of all Her Majesty's subjects in India, and notably of the Parsis, at the Prince's recovery. The Parsis gave expression to their joy in the following thanksgiving: "On this earth when the children of a family unite in asking a favour of the father, he is induced to grant their request; would not then the great Father of all, to whose kindness and mercy there is no bound, hear

and grant the sincere and heartfelt prayers of all His children on earth! We thank Thee, O God, for Thy goodness and Thy mercy in delivering to us again our beloved Prince."

On the day set apart as a day of thanksgiving for the restoration to health of His Royal Highness the hall of the chief fire-temple was filled to suffocation. By the appointed hour three thousand Parsis had assembled together, each taking with him pieces of sandal-wood to feed the sacred fire. Handbills containing a special prayer composed for the occasion by Dastur Peshotanji, the learned chief priest of the Parsis, were distributed to all present, and as the "dastur" repeated the prayer all stood up and joined in it. We give here the substance of that prayer which, we venture to think, a Christian bishop might without any impropriety have adopted.

"O Almighty Ahura Mazda, Lord of Immortality, etc., Thou hast declared in the Avesta, through our holy prophet the pious Zarthosht, that there is one specific remedy for illness which the most learned doctors failed to cure, and that remedy is prayer. Thou, Lord of Truth, hast shown us an instance of the promise by rescuing Albert Edward the Prince of Wales from his late serious illness, and hast gladdened our hearts by restoring to him his usual health. We, the Mazdayasnans (believers in one God), therefore humbly and sincerely thank Thee."

In the evening many Parsis gave large dinner-parties, at which toasts to the health of His Royal Highness were drunk with great enthusiasm.

His Royal Highness's illness and restoration to health by the kindness of benign Providence were yet fresh in the minds of the natives of India when four years later His Royal Highness landed on their soil. The joy of the Parsis—men, women, and children—at beholding the very prince for whose recovery they had so earnestly and fervently sent up their prayers to Heaven, was unbounded, and it could and did not escape the observation of His Royal Highness himself and of the members of his suite. Every man, woman, and child, came out to behold the face of their beloved Sovereign's son, their future King and Emperor, and to offer him a hearty welcome. On another occasion, when a miscreant fired at the Queen, the Parsi community offered up special prayers of thanksgiving for Her Majesty's providential escape.

It was a subject of particular pride and gratification to the Parsis that the first to express words of welcome to His Royal Highness on behalf of the inhabitants of the city of Bombay was one of their own race. The author has studiously refrained from mentioning himself in various connections in the preceding pages, but in this one instance he hopes to be pardoned for stating that that most loyal, pleasant, and honourable duty devolved upon him as Chairman

of the Municipal Corporation of the city of Bombay, for he considers that the duty which fell to his lot of having to welcome to India the eldest son of his gracious Sovereign, and his future Emperor, was the proudest event in his public career.

We feel that it is unnecessary to pursue this subject. The loyalty of the Parsis to Her Majesty's person and Government requires no further demonstration. It is well known to the Government, the European community, and their other fellow-subjects. This loyalty is due to more than one consideration. It arises as much from a perception of the advantages of English education and attainments as from gratitude for the benefits derived through them.[1]

We cannot, however, refrain from giving here this one fresh indication of Parsi loyalty. Our readers may be aware of the movement set on foot under influential auspices in England by Canon Harford for the purpose of popularising the British National Anthem in India, through the medium of the various vernaculars. It is due to a Parsi gentleman, the late Mr. Edalji Darasha Sethna, superintendent of the Parsi Girls' School Association,

[1] This is shown not merely by the zeal of the Parsis in learning English, in which they are singularly fluent, but also in the avidity with which they take to games of strength and athletic sports. Cricket is quite popular with them, and they are very proficient at it. It may be also mentioned that Freemasonry has gained many recruits among Parsis.

to say that, long before the idea of translating the National Anthem into Indian languages was mooted in England, he felt the want of some kind of general prayer for Her Majesty the Queen for the use of his schools. He adapted one of the patriotic songs in Gujarati to the tune of the British National Anthem. It was, however, reserved to another Parsi gentleman, Mr. Kaikhosru Naorozji Kabraji, who has devoted considerable attention to the study and cultivation of native music, to give us in Gujarati, the language spoken by the Parsis and also by the Hindus of Gujarat, a translation of the British National Anthem. He has succeeded in preserving in his version the noble sentiments expressed in the original anthem, at the same time that he has adapted it to the British music.

When their Royal Highnesses the Duke and Duchess of Connaught landed in Bombay in the autumn of 1883 the National Anthem was sung in Gujarati by a choir of Parsi children. We give here the text of the National Anthem with its Gujarati translation in Roman letters :—

I.

God save our Empress-Queen ;
Raksh Dev Tun Mah-Rani ;

Long live our gracious Queen ;
Bahu jivjo praudh Rani ;

God save the Queen.
Raksh Dev Rani.

Send her victorious,
Emne kar jayvant mas,

Happy and glorious,
Sukh Kirti no de yas,

Long to reign over us,
Lambav Raj bahu varas,

God save the Queen.
Raksh Dev Rani.

II.

O Lord our God! arise!
O Is Jagdis! Tun uth!

Scatter her enemies,
Veri Vikherva ruth,

And make them fall.
An temno kal.

Bid strife and discord cease;
Bandh pad dves kles badho;

Wisdom and arts increase;
Dnyan ne hunnar vadho;

Filling our homes with peace,
Am Gher jamp samp sadho,

Blessing us all.
Kalyan Servkal.

III.

Thy choicest gifts in store,
Ganjthi Dan Shrest Tun kar,

Still on Victoria pour—
Jathu Victoria par—

Health, might, and fame.
Bal, kirti, kshem.

While peasant, prince, and peer,
Rank rae sadbhimane,

Proudly her sway revere,—
Emnu Raj puj jane,

Nations afar and near
Jyan tyanna Lok ane,

Honour her name.
Nam pratye prem.

IV.

Guard her beneath Thy wings,
Tunj pankman Emne dhar,

Almighty King of kings,
Saktiman Rajeshwar,

Sov'reign unseen.
Nath Mah-Dnyani.

Long may our pray'r be blest,
Thae prarthna bahu subhkar,

Rising from east to west,
Purvethi Paschim par,

As from one loyal breast,
Rajbhakt ek dil svikar,

God save the Queen,
Raksh Dev Rani.

SPECIAL SECOND VERSE.

For Her Majesty's Armies in time of War.

O Lord our God! arise!
O Is Jagdis! Tun uth!

Scatter her enemies,
Veri Vikherva ruth,

And make them fall.
An temno kal.

Bless thou the brave that fight,
Ashis survirne de,

Sworn to defend her right,
Pan hak kaj ladva le,

Bending before Thy might,
Namtan Tunj Vir pratye,

RULER of all.
Bhudher Bhupal.

SPECIAL SECOND VERSE.

In Time of Famine or Pestilence.

O Lord our God! arise!
O Is Jagdis! Tun uth!

Help while destruction flies
Jyan hoe markini kut,

Swift o'er us all.
Le am sambhal.

Stay now Thy chastening hand,
Sikhsakar hath Tun var,

Heal Thou our stricken land,
Des keru dukh nivar,

FATHER! in grief we stand,
Tat! Santapman avar,

On Thee we call.
Am vahre chal.

The Parsis are the most law-abiding subjects of the British crown. The returns of the criminal courts furnish incontestable proof of the fact. They are naturally averse to rioting. They may at times have had to defend themselves, but they have never been the aggressors. Fully recognising the obligations of modern citizenship, they would never think of resorting to violence or of taking the law into their own hands. The leaders of the community are always prepared to seek constitutional remedies if their co-religionists suffer any wrong; but they never encourage a spirit of lawlessness. The feelings of the entire Parsi community were never more outraged, nor were the Parsis ever more excited since their arrival in India, than when two Parsi youths named Dhanjibhai Naorozji and Hormasji Pestanji were induced by the late Rev. Dr. Wilson to change their religion for Christianity. It was in the year 1839 that these two Parsi youths (who are to-day respected ministers of the Christian religion) were

converted. The Parsi community, which had always staked everything for its religion, became exceedingly excited, and various rumours were circulated in the English newspapers of the day of an intended outbreak amongst its members. However excited they may have been, such an idea never really entered their minds. So anxious were they to preserve their good name and character as law-abiding subjects that the Parsi leaders made a communication to Government upon the subject, which we insert below,[1] showing how desirous the Parsis have

[1] "It is with the deepest concern and with the most painful feelings that we have perused the outrageous attacks, lately made in the public prints of this place on the whole native population, but especially against the Parsi community and the members of their *Panchayet*, in consequence of the excited state of public feeling relative to the conversion of two Parsi boys to the Christian faith. In these papers we have been accused of inciting others to a breach of the peace, and of the intention of forcibly getting possession of the boys with the ulterior object of sending them to Navsari and there terminating their existence. Nothing can be more scandalous and false, and we beg that you will immediately bring to the notice of the Honourable the Governor in Council that every measure of precaution has been taken by, and especially by the most influential, members of the Parsi community to preserve the public peace and to soothe down the justly irritated feelings of the people. One of our body and one of Her Majesty's Justices of the Peace personally waited upon the Superintendent of Police yesterday evening, and requested that every means might be taken to prevent any disturbance, and the Panchayet are at the very time this letter is being written giving public notice throughout the town calling upon all well-disposed persons to aid in this much-desired object. We have further to request that you will bring to the notice of the Honourable Board that we have every reason to believe that the missionaries themselves are the authors of some of the disgraceful paragraphs

ever been to be reckoned loyal and peaceable subjects of the British Government. As further evidence of the spirit of tolerance general among the Parsis, it will not be out of place here to mention that when Parsis were first converted to Christianity the event was viewed with great alarm and consternation, and their religious instincts were greatly injured, though they always kept themselves within bounds. Dr. Wilson and the Christian missionaries were considered "devils in human shape," who had come to Bombay to desecrate the hearths of families, to import misery and unhappiness among the people, and generally

complained of, particularly of those which have appeared in the *Bombay Gazette*, in order, as we believe, to prejudice the mind of Government and the European members of the community against us during the trial of the question which we regard as of vital importance to our best interests.

"In vindication of our character so shamefully assailed, and to point out to Government who are the real disturbers of the public peace, it is our intention to make this letter as public as the accusations themselves have been."

To the above letter the Parsis received the following reply from the Secretary to Government:—

"In reply I am directed to assure you that Government will never form its judgment either regarding public bodies or individuals from the unsupported representations or statements published in the public prints.

"I am directed at the same time to convey to you the satisfaction which Government has derived from receiving the assurances of your desire and endeavour (especially those of you who are the Justices of the Peace) under the present excitement of the Parsi community that the public peace shall not be disturbed, of which the best indication will be that no assembling together takes place on the occasion, but that the matter is left to be decided by the tribunal to which it has been appealed."

to sow disaffection in the public mind towards the Government. Half a century of education and increased intercourse with Europeans and a better understanding of the labours of the missionaries have brought about a wonderful change in these views of the Parsis. They now regard their movements with perfect indifference, and many of them would nowadays say it is better to have the company of a good Christian than that of a bad Parsi. They perfectly understand and sincerely believe that the Government itself does not entertain the slightest idea of interfering with the religion of any of its subjects, and that if any Parsi forsakes his religion it is his own act. They would not even blame the missionary who, they are willing to believe, is acting conscientiously and in the service of his great Master.

The late lamented Dr. Wilson was probably the best-hated European in India at the time the two Parsi lads were converted, but during the last few years of his life no European, whatever may have been his rank, was more honoured or esteemed than that venerable missionary. On his death the grief in the Parsi community was not less marked than among Christians, a fact which speaks volumes in favour of the Parsi spirit of toleration and liberality of thought and of appreciation of virtues in the professors of a creed other than their own.

With regard to the present position of the Parsis, it may be said that they are well launched on the path of progress. With the advent of British power in India better and brighter days dawned for them. With the rise of that power have they risen from poverty and oppression to security and wealth. Upon that power they depend and implicitly rely. It has developed again in their race those high qualities which history attributes to their early ancestors. With its aid they have been able to help and relieve their oppressed brethren in a distant land. To it they owe everything, and from it they hope to gain still more. Can it then be wondered at that loyalty —consistent, deep, and abiding loyalty—coupled with a touching reverence and affection for the royal family, has become a part of the Parsi nature, almost a part of the Parsi religion? so that with one consent the whole community daily prays "God bless the Queen!"

APPENDIX A.

THE PARSI CHATTELS REAL ACT.

LEGISLATIVE DEPARTMENT,

" FORT WILLIAM, THE 15TH MAY 1837.

THE following Act passed by the Right Honourable the Governor-General of India in Council, on the 15th May 1837, is hereby promulgated for general information :—

ACT No. IX of 1837.

I. It is hereby enacted, that from the 1st day of June 1837, all immovable property situate within the jurisdiction of any of the courts established by His Majesty's Charter shall, as far as regards the transmission of such property on the death and intestacy of any Parsi having a beneficial interest in the same, or by the last will of any such Parsi, be taken to be and to have been of the nature of chattels real and not of freehold.

II. Provided always, that in any suit at law or in equity which shall be brought for the recovery of such immovable property as is aforesaid, no advantage shall be taken of any defect of title arising out of the transmission of such property upon the death and intestacy of any Parsi having a beneficial interest in the same or by the last will of any such Parsi if such transmission took place before the said 1st day of June 1837, and if such transmission were either according to the rules which regulate the transmission of freehold property or else took place with the acquiescence of all persons to whom any interest in that property would, according to the rules which regulate the transmission of chattels real, have accrued upon the death of such Parsi.

W. H. MACNAGHTEN,
Secretary to the Government of India.

APPENDIX. B.

THE PARSI MARRIAGE AND DIVORCE ACT 1865.

ACT No. XV. of 1865.

THE following Act of the Governor-General of India in Council received the assent of His Excellency the Governor-General on the 7th April 1865, and is hereby promulgated for general information :—

An Act to define and amend the law relating to Marriage and Divorce among the Parsis.

Preamble.

Whereas the Parsi community has represented the necessity of defining and amending the law relating to marriage and divorce among Parsis, and whereas it is expedient that such law should be made conformable to the customs of the said community, it is enacted as follows :—

I.—PRELIMINARY.

Short title.

I. This Act may be cited as "The Parsi Marriage and Divorce Act 1865."

Interpretation clause.

II. In this Act, unless there be something repugnant in the subject or context—

Number.

Words in the singular number include the plural, and words in the plural number include the singular.

"Priest."

"Priest" means a Parsi priest, and includes Dastur and Mobed.

"Marriage" means a marriage between Parsis whether contracted before or after the commencement of this Act; and "husband" and "wife" respectively mean a Parsi husband and a Parsi wife.

"Marriage."

"Husband and wife."

"Section" means a section of this Act.

"Section."

"Chief Justice" includes senior judge.

"Chief Justice."

"Court" means a court constituted under this Act.

"Court."

"British India" means the territories which are or shall be vested in Her Majesty or her successors by the Statute 21 and 22 Vic., cap. 106, entitled "An Act for the better Government of India."

"British India."

And, in any part of British India in which this Act operates, "Local Government" means the person authorised to administer Executive Government in such part of India, or the Chief Executive Officer of such part when it is under the immediate administration of the Governor-General of India in Council, and when such officer shall be authorised to exercise the powers vested by this Act in a local government; and "High Court" means the highest civil court of appeal in such part.

"Local Government."

"High Court."

II.—Of Marriages between Parsis.

III. No marriage contracted after the commencement of this Act shall be valid, if the contracting parties are related to each other in any of the degrees of consanguinity or affinity prohibited among Parsis, and set forth in a table which the Governor-General of India in Council shall, after due inquiry, publish in the *Gazette of India*,[1] and unless such marriage shall be solemnised according to the Parsi form or ceremony called "Ashirwad" by a Parsi priest in the presence of two Parsi witnesses independently of such officiating priest; and unless, in the case of any Parsi who shall

Requisites to validity of Parsi marriages.

[1] *Memo. by the Secretary to the Parsi Law Association.*—The table of the degrees of consanguinity and affinity within which marriage is prohibited among the Parsis is published in the *Gazette of India* of 9th September 1865, and is reprinted in this book at the end of this Act.

not have completed the age of twenty-one years, the consent of his or her father or guardian shall have been previously given to such marriage.

Re-marriage save after divorce unlawful during lifetime of first wife or husband.

IV. No Parsi shall, after the commencement of this Act, contract any marriage in the lifetime of his or her wife or husband, except after his or her lawful divorce from such wife or husband by sentence of a Court as hereinafter provided; and every marriage contracted contrary to the provisions of this section shall be void.

Punishment of bigamy.

V. Every Parsi who shall, after the commencement of this Act and during the lifetime of his or her wife or husband, contract any marriage without having been lawfully divorced from such a wife or husband, shall be subject to the penalties provided in sections 494 and 495 of the Indian Penal Code for the offence of marrying again during the lifetime of a husband or wife.[1]

[1] The following are the sections 494 and 495 of the Indian Penal Code herein referred to :—

Marrying again during the lifetime of husband or wife.

494. Whoever, having a husband or wife living, marries in any case in which such marriage is void by reason of its taking place during the life of such husband or wife, shall be punished with imprisonment of either description for a term which may extend to seven years, and shall also be liable to fine.

Exception.—This section does not extend to any person whose marriage with such husband or wife has been declared void by a court of competent jurisdiction, nor to any person who contracts a marriage during the life of a former husband or wife, if such husband or wife, at the time of the subsequent marriage, shall have been continually absent from such person for the space of seven years, and shall not have been heard of by such person as being alive within that time, provided the person contracting such subsequent marriage shall, before such marriage takes place, inform the person with whom such marriage is contracted of the real state of facts so far as the same are within his or her knowledge.

Same offence with concealment of the former marriage from the person with whom subsequent marriage is contracted.

495. Whoever commits the offence defined in the last preceding section, having concealed from the person with whom the subsequent marriage is contracted the fact of the former marriage, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine.

VI. Every marriage contracted after the commencement of this Act shall, immediately on the solemnisation thereof, be certified by the officiating priest in the form contained in the Schedule to this Act. The certificate shall be signed by the said priest, the contracting parties, or their fathers or guardians when they shall not have completed the age of twenty-one years, and two witnesses present at the marriage; and the said priest shall thereupon send such certificate, together with a fee of Rs.2 to be paid by the husband, to the registrar of the place at which such marriage is solemnised. The registrar, on receipt of the certificate and fee, shall enter the certificate in a register to be kept by him for that purpose, and shall be entitled to retain the fee.

Certificate and registry of marriages.

VII. For the purposes of this Act a registrar shall be appointed, who may be the registrar appointed under Act XVI. of 1864 (*to provide for the Registration of Assurances*). Within the local limits of the ordinary original civil jurisdiction of a High Court, the registrar shall be appointed by the Chief Justice of such Court, and, without such limits, by the local government. Every registrar so appointed may be removed by the Chief Justice or local government appointing him.

Appointment of registrar.

VIII. The Register of Marriages mentioned in the sixth section shall, at all reasonable times, be open for inspection; and certified extracts therefrom shall, on application, be given by the registrar on payment to him by the applicant of Rs.2 for each such extract. Every such register shall be evidence of the truth of the statements therein contained.

Marriage register to be open for public inspection.

IX. Any priest knowingly and wilfully solemnising any marriage contrary to and in violation of the fourth section shall, on conviction thereof, be punished with simple imprisonment for a term which may extend to six months, or with fine which may extend to Rs.200, or with both.

Penalty for solemnising marriage contrary to section IV.

X. Any priest neglecting to comply with any of the requisi-

tions affecting him contained in the sixth section shall, on conviction thereof, be punished for every such offence with simple imprisonment for a term which may extend to three months, or with fine which may extend to Rs.100, or with both.

Penalty for priest's neglect of requirements of section VI.

XI. Every other person required by the sixth section to subscribe or attest the said certificate who shall wilfully omit or neglect so to do, shall, on conviction thereof, be punished for every such offence with a fine not exceeding Rs.100.

Penalty for omitting to subscribe and attest the certificate.

XII. Every person making, or signing, or attesting any such certificate containing a statement which is false, and which he either knows or believes to be false, or does not know to be true, shall be deemed to be guilty of the offence of forgery as defined in the Indian Penal Code, and shall be liable, on conviction thereof, to the penalties provided in section 466 of the said Code.[1]

Penalty for making, etc., false certificate.

XIII. Any registrar failing to enter the said certificate pursuant to the sixth section shall be punished with simple imprisonment for a term which may extend to one year, or with fine which may extend to Rs.1000, or with both.

Penalty for failing to register certificate.

XIV. Any person secreting, destroying, or dishonestly or fraudulently altering the said register in any part thereof shall be punished with imprisonment of either description as defined in the Indian Penal Code, for a term which may extend to two years,

Penalty for secreting, destroying, or altering the register.

[1] The section 466 of the Penal Code is as under :—

466. Whoever forges a document, purporting to be a record or proceeding of or in a Court of Justice, or a register of birth, baptism, marriage, or burial, or a register kept by a public servant as such, or a certificate or document purporting to be made by a public servant in his official capacity, or an authority to institute or defend a suit, or to take any proceedings therein or to confess judgment, or a power of attorney, shall be punished with imprisonment of either description for a term which may extend to seven years, and shall also be liable to fine.

Forgery of a record of a Court of Justice, or of a public register of births, etc.

or, if he be a registrar, for a term which may extend to five years, and shall also be liable to fine, which may extend to Rs.500.

III.—Of Parsi Matrimonial Courts.

Constitution of special Courts under this Act.

XV. For the purposes of hearing suits under this Act, a special Court shall be constituted in each of the Presidency towns of Calcutta, Madras, and Bombay, and in such other places in the territories of the several local governments, as such governments respectively shall think fit.

Parsi Chief Matrimonial Courts.

XVI. The Court so constituted in each of the Presidency towns shall be entitled the Parsi Chief Matrimonial Court of Calcutta, Madras, or Bombay, as the case may be. The local limits of the jurisdiction of a Parsi Chief Matrimonial Court shall be conterminous with the local limits of the ordinary original civil jurisdiction of the High Court. The Chief Justice of the High Court, or such other Judge of the same Court as the Chief Justice shall from time to time appoint, shall be the Judge of such Matrimonial Court, and in the trial of cases under this Act he shall be aided by eleven delegates.

Parsi District Matrimonial Courts.

XVII. Every Court so constituted at a place other than a Presidency town shall be entitled the Parsi District Matrimonial Court of such place. Subject to the provisions contained in the next following section, the local limits of the jurisdiction of such Court shall be conterminous with the limits of the District in which it is held. The Judge of the principal Court of original civil jurisdiction at such place shall be the Judge of such Matrimonial Court, and in the trial of cases under this Act he shall be aided by seven delegates.

Power to alter territorial jurisdiction of District Courts.

XVIII. The local government may from time to time alter the local limits of the jurisdiction of any Parsi District Matrimonial Court, and may include within such limits any number of Districts under its government.

Certain Districts to be within the jurisdiction of the Chief Matrimonial Court.

XIX. Any district which the local government, on account of the fewness of the Parsi inhabitants, shall deem it inexpedient to include within the jurisdiction of any District Matrimonial Court, shall be included within the jurisdiction of the Parsi Chief Matrimonial Court for the territories under such local government where there is such Court.

Court seal.

XX. A seal shall be made for every Court constituted under this Act, and all decrees and orders and copies of decrees and orders of such Court shall be sealed with such seal, which shall be kept in the custody of the presiding Judge.

Appointment of delegates.

XXI. The local governments shall, in the Presidency towns and Districts subject to their respective governments, respectively appoint persons to be delegates to aid in the adjudication of cases arising under this Act. The persons so appointed shall be Parsis; their names shall be published in the official gazette; and their numbers shall, within the local limits of the ordinary original civil jurisdiction of a High Court, be not more than thirty, and in districts beyond such limits not more than twenty.

Power to appoint new delegates.

XXII. The appointment of a delegate shall be for life. But whenever a delegate shall die, or be desirous of relinquishing his office, or refuse or become incapable or unfit to act, or be convicted of an offence under the Indian Penal Code or other law for the time being in force, then and so often the local government may appoint any other person being a Parsi to be a delegate in his stead; and the name of the person so appointed shall be published in the official gazette.

Delegates to be deemed public servants.

XXIII. All delegates appointed under this Act shall be considered to be public servants within the meaning of the Indian Penal Code.

Selection of delegates under sections XVI. and XVII. to be from those appointed under section XXI.

XXIV. The delegates selected under the sixteenth and seventeenth sections to aid in the adjudication of suits under this Act shall be taken under the orders of the presiding Judge of the Court in due rotation from the delegates appointed by the local government under the twenty-first section.

Practitioners in Matrimonial Courts.

XXV. All advocates, vakils, and attorneys-at-law entitled to practise in a High Court shall be entitled to practise in any of the Courts constituted under this Act; and all vakils entitled to practise in a District Court shall be entitled to practise in any District Matrimonial Court constituted under this Act.

Court in which suits to be brought.

XXVI. All suits instituted under this Act shall be brought in the Court within the limits of whose jurisdiction the defendant resides at the time of the institution of the suit. When the defendant shall at such time have left British India, such suit shall be brought in the Court at the place where the plaintiff and defendant last resided together.

When defendant has left British India.

IV.—Of Matrimonial Suits.

(a) *For a Decree of Nullity.*

In case of lunacy or mental unsoundness.

XXVII. If a Parsi at the time of his or her marriage was a lunatic or of habitually unsound mind, such marriage may at the instance of his or her wife or husband be declared null and void upon proof that the lunacy or habitual unsoundness of mind existed at the time of the marriage and still continues. Provided that no suit shall be brought under this section if the plaintiff shall at the time of the marriage have known that the respondent was a lunatic or of habitually unsound mind.

In case of non-consummation owing to physical causes.

XXVIII. In any case in which consummation of the marriage is from natural causes impossible, such marriage may, at the instance of either party thereto, be declared to be null and void.

(b) *For a Decree of Dissolution in case of Absence.*

In case of absence for seven years.

XXIX. If a husband or wife shall have been continually absent from his or her wife or husband for the space of seven years, and shall not have been heard of as being alive within that time by those persons who would naturally have heard of him or her had he or she been alive, the marriage of such husband or wife may, at the instance of either party thereto, be dissolved.

(c) *For Divorce or Judicial Separation.*

XXX. Any husband may sue that his marriage may be dissolved, and a divorce granted, on the ground that his wife has, since the celebration thereof, been guilty of adultery; and any wife may sue that her marriage may be dissolved, and a divorce granted, on the ground that, since the celebration thereof, her husband has been guilty of adultery with a married or fornication with an unmarried woman not being a prostitute, or of bigamy coupled with adultery, or of adultery coupled with cruelty, or of adultery coupled with wilful desertion for two years or upwards, or of rape, or of an unnatural offence. In every such suit for divorce on the ground of adultery the plaintiff shall, unless the Court shall otherwise order, make the person with whom the adultery is alleged to have been committed a co-defendant, and in any such suit by the husband the Court may order the adulterer to pay the whole or any part of the costs of the proceedings.

On the ground of the wife's adultery.

On the ground of the husband's adultery, etc.

XXXI. If a husband treat his wife with such cruelty or personal violence as to render it in the judgment of the Court improper to compel her to live with him, or if his conduct afford her reasonable grounds for apprehending danger to life or serious personal injury, or if a prostitute be openly brought into or allowed to remain in the place of abode of a wife by her own husband, she shall be entitled to demand a judicial separation.

Grounds of judicial separation.

XXXII. In a suit for divorce or judicial separation under this Act, if the Court be satisfied of the truth of the allegations contained in the plaint, and that the offence therein set forth has not been condoned, and that the husband and wife are not colluding together, and that the plaintiff has not connived at or been accessory to the said offence, and that there has been no unnecessary or improper delay in instituting the suit, and that there is no other legal ground why relief should not be granted, then and in such case but not otherwise, the Court shall decree a divorce or judicial separation accordingly.

Suits for divorce or judicial separation.

Alimony *pendente lite.*

XXXIII. In any suit under this Act for divorce or judicial separation, if the wife shall not have an independent income sufficient for her support and the necessary expenses of the suit, the Court on the application of the wife may order the husband to pay her monthly or weekly during the suit such sum not exceeding one-fifth of the husband's net income, as the Court, considering the circumstances of the parties, shall think reasonable.

Permanent alimony.

XXXIV. The Court may, if it shall think fit on any decree for divorce or judicial separation, order that the husband shall, to the satisfaction of the Court, secure to the wife such gross sum, or such monthly or periodical payments of money for a term not exceeding her life as, having regard to her own property (if any), her husband's ability and the conduct of the parties, shall be deemed just, and for that purpose may require a proper instrument to be executed by all necessary parties and suspend the pronouncing of its decree until such instrument shall have been duly executed. In case any such order shall not be obeyed by her husband, he shall be liable to damages at her suit, and further to be sued by any person supplying her with necessaries, during the time of such disobedience, for the price or value of such necessaries.

Payment of alimony to wife or to her trustee.

XXXV. In all cases in which the Court shall make any decree or order for alimony, it may direct the same to be paid either to the wife herself or to any trustee on her behalf to be approved by the Court, and may impose any terms or restrictions which to the Court may seem expedient, and may from time to time appoint a new trustee, if for any reason it shall appear to the Court expedient so to do.

(d) *For Restitution of Conjugal Rights.*

Suit for restitution of conjugal rights.

XXXVI. Where a husband shall have deserted or without lawful cause cease to cohabit with his wife, or where a wife shall have deserted or without lawful cause cease to cohabit with her husband, the party so deserted or with whom cohabitation shall have so

ceased, may sue for the restitution of his or her conjugal rights, and the Court, if satisfied of the truth of the allegations contained in the plaint and that there is no just ground why relief should not be granted, may proceed to decree such restitution of conjugal rights accordingly. If such decree shall not be obeyed by the party against whom it is passed, he or she shall be liable to be punished with simple imprisonment for a term which may extend to one month, or with fine which may extend to Rs.200, or with both.

No suit to be brought to enforce marriage or contract arising out of marriage when husband under sixteen years or wife under fourteen years.

XXXVII. Notwithstanding anything hereinbefore contained, no suit shall be brought in any Court to enforce any marriage between Parsis or any contract connected with or arising out of any such marriage, if, at date of the institution of the suit, the husband shall not have completed the age of sixteen years, or the wife shall not have completed the age of fourteen years.

Suits may be heard with closed doors.

XXXVIII. In every suit preferred under this Act the case shall be tried with closed doors should such be the wish of either of the parties.

Stamps on plaints and petitions.

XXXIX. Every plaint and petition of appeal preferred under this Act shall bear a stamp of Rs.32, and all other instruments and writings of the kind specified as requiring a stamp in Schedule B to Act No. X. of 1862 (*to consolidate and amend the Law relating to Stamp Duties*) and exhibited in a suit under this Act shall be stamped in accordance with the provisions of the said Act No. X. of 1862.

Provisions of Civil Procedure Code to apply in suits under this Act.

XL. The provisions of the Code of Civil Procedure shall, so far as the same may be applicable, apply to suits instituted under this Act.

Determination of questions of law and procedure, and of fact.

XLI. In suits under this Act all questions of law and procedure shall be determined by the presiding Judge; but the decision on the facts shall be the decision of the majority of the delegates before whom the case is tried.

Appeal to High Court.

XLII. An appeal shall lie to the High Court from the decision of any Court established under this Act, whether a Chief Matrimonial Court or a District Matrimonial Court, on the ground of the decision being contrary to some law, or usage having the force of law, or of a substantial error or defect in the procedure or investigation of the case which may have produced error or defect in the decision of the case upon the merits, and on no other ground: Provided that such appeal be instituted within three calendar months after the decision appealed from shall have been pronounced.

Liberty to parties to marry again.

XLIII. When the time hereby limited for appealing against any decree dissolving a marriage shall have expired and no appeal shall have been presented against such decree, or when any such appeal shall have been dismissed, or when in the result of any appeal any marriage shall be declared to be dissolved, but not sooner, it shall be lawful for the respective parties thereto to marry again, as if the prior marriage had been dissolved by death.

V.—Of the Children of the Parties.

Custody of children *pendente lite.*

XLIV. In any suit under this Act for obtaining a judicial separation or a decree of nullity of marriage, or for dissolving a marriage, the Court may from time to time pass such interim orders and make such provision in the final decree as it may deem just and proper, with respect to the custody, maintenance, and education of the children under the age of sixteen years, the marriage of whose parents is the subject of such suit, and may, after the final decree, upon application by petition for this purpose, make from time to time all such orders and provisions with respect to the custody, maintenance, and education of such children as might have been made by such final decree, or by interim orders in case the suit for obtaining such decree were still pending.

Orders as to custody of children after final decree.

XLV. In any case in which the Court shall pronounce a

decree of divorce or judicial separation for adultery of the wife, if it shall be made to appear to the Court that the wife is entitled to any property either in possession or reversion, the Court may order such settlement as it shall think reasonable to be made of such property or any part thereof, for the benefit of the children of the marriage or any of them.

Settlement of wife's property for benefit of children.

VI.—Of the Mode of enforcing Penalties under this Act.

XLVI. All offences under this Act may be tried by any officer exercising the powers of a magistrate unless the period of imprisonment to which the offender is liable shall exceed that which such officer is competent to award under the law for the time being in force in the place in which he is employed. When the period of imprisonment provided by this Act exceeds the period that may be awarded by such officer, the offender shall be committed for trial before the Court of Session.

Cognizance of offences under this Act.

XLVII. If any offence which by this Act is declared to be punishable with fine, or with fine and imprisonment not exceeding six months, shall be committed by any person within the local limits of the ordinary original civil jurisdiction of the High Court, such offence shall be punishable upon summary conviction by any magistrate of police of the place at which such Court is held.

Punishment of offences under this Act committed within local limits of High Court.

XLVIII. All fines imposed under the authority of this Act may, in case of non-payment thereof, be levied by distress and sale of the offender's movable property by warrant under the hand of the officer imposing the fine.

Levy of fines by distress.

XLIX. In case any such fine shall not be forthwith paid, such officer may order the offender to be arrested and kept in safe custody until the return can be conveniently made to such warrant of dis-

Procedure until return is made to distress warrant.

tress, unless the offender shall give security to the satisfaction of such officer for his appearance at such place and time as shall be appointed for the return of the warrant of distress.

Imprisonment if no sufficient distress.

L. If upon the return of the warrant it shall appear that no sufficient distress can be had whereon to levy such fine, and the same shall not be forthwith paid, or in case it shall appear to the satisfaction of such officer, by the confession of the offender or otherwise, that he has not sufficient movable property whereupon such fine could be levied if a warrant of distress were issued, any such officer may, by warrant under his hand, commit the offender to prison, for any term not exceeding two calendar months when the amount of fine shall not exceed Rs.50, and for any term not exceeding four calendar months when the amount shall not exceed Rs.100, and for any term not exceeding six calendar months in any other case, the commitment to be determinable in each of the cases aforesaid on payment of the amount of fine.

VII.—Miscellaneous.

Rules of procedure of Parsi Matrimonial Courts to be made by the High Court.

LI. Subject to the provisions contained or referred to in this Act, the High Court shall make such rules and regulations concerning the practice and procedure of the Parsi Chief and District Matrimonial Courts in the Presidency or Government in which such High Court shall be established, as it may from time to time consider expedient, and shall have full power from time to time to revoke or alter the same. All such rules, revocations, and alterations shall be published in the official gazette.[1]

Power to invest Chief Executive Officer with powers of local government.

LII. The Governor-General of India in Council may invest the Chief Executive Officer of any part of British India under the immediate administration of the Government of India with the powers vested by this Act in a local government.

[1] These rules are published in the *Bombay Government Gazette* of 27th September 1866.

LIII. This Act shall commence and take effect on the first day of September 1865, and shall extend to the whole of British India.

Commencement and extent of Act.

SCHEDULE.—(*See Section* 6.)

Date and Place of Marriage.	Names of the Husband and Wife.	Condition at the time of Marriage.	Rank or Profession.	Age.	Residence.	Names of the Fathers or Guardians.	Rank or Profession.	Signature of the Officiating Priest.	Signatures of the Witnesses.	Signature of Father or Guardian when Husband or Wife is an Infant.

WHITLEY STOKES,

Offg. Asst. Secy. to the Govt. of India,

Home Dept. (Legislative).

JUDICIAL DEPARTMENT.

The following Notification, published in the *Gazette of India*, dated 9th September last, pages 981 and 982, is republished for general information:—

No. 1720.

With reference to section 3 of Act XV. of 1865, the following Table of the degrees of consanguinity and affinity within which marriage is prohibited among the Parsis, is published for general information:—

TABLE.

A man shall not marry his

1. Paternal grandfather's mother.
2. Paternal grandmother's mother.
3. Maternal grandfather's mother.
4. Maternal grandmother's mother.
5. Paternal grandmother.
6. Paternal grandfather's wife.
7. Maternal grandmother.
8. Maternal grandfather's wife.
9. Mother or step-mother.
10. Father's sister or step-sister.
11. Mother's sister or step-sister.
12. Sister or step-sister.
13. Brother's daughter or step-brother's daughter, or any direct lineal descendant of a brother or step-brother.
14. Sister's daughter or step-sister's daughter, or any direct lineal descendant of a sister or step-sister.
15. Daughter or step-daughter, or any direct lineal descendant of either.
16. Son's daughter or step-son's daughter, or any direct lineal descendant of a son or step-son.
17. Wife of son or of step-son, or of any direct lineal descendant of a son or step-son.

18. Wife of daughter's son or of step-daughter's son, or of any direct lineal descendant of a daughter or step-daughter.
19. Mother of daughter's husband.
20. Mother of son's wife.
21. Mother of wife's paternal grandfather.
22. Mother of wife's paternal grandmother.
23. Mother of wife's maternal grandfather.
24. Mother of wife's maternal grandmother.
25. Wife's paternal grandmother.
26. Wife's maternal grandmother.
27. Wife's mother or step-mother.
28. Wife's father's sister.
29. Wife's mother's sister.
30. Father's brother's wife.
31. Mother's brother's wife.
32. Brother's son's wife.
33. Sister's son's wife.

A woman shall not marry her

1. Paternal grandfather's father.
2. Paternal grandmother's father.
3. Maternal grandfather's father.
4. Maternal grandmother's father.
5. Paternal grandfather.
6. Paternal grandmother's husband.
7. Maternal grandfather.
8. Maternal grandmother's husband.
9. Father or step-father.
10. Father's brother or step-brother.
11. Mother's brother or step-brother.
12. Brother or step-brother.
13. Brother's son or step-brother's son, or any direct lineal descendant of a brother or step-brother.
14. Sister's son or step-sister's son, or any direct lineal descendant of a sister or step-sister.
15. Son or step-son, or any direct lineal descendant of either.

16. Daughter's son or step-daughter's son, or any direct lineal descendant of a daughter or step-daughter.
17. Husband of daughter or of step-daughter, or of any direct lineal descendant of a daughter or step-daughter.
18. Husband of son's daughter or of step-son's daughter, or of any direct lineal descendant of a son or step-son.
19. Father of daughter's husband.
20. Father of son's wife.
21. Father of husband's paternal grandfather.
22. Father of husband's paternal grandmother.
23. Father of husband's maternal grandfather.
24. Father of husband's maternal grandmother.
25. Husband's paternal grandfather.
26. Husband's maternal grandfather.
27. Husband's father or step-father.
28. Brother of husband's father.
29. Brother of husband's mother.
30. Husband's brother's son, or his direct lineal descendant.
31. Husband's sister's son, or his direct lineal descendant.
32. Brother's daughter's husband.
33. Sister's daughter's husband.

Note.—In the above Table the words "brother" and "sister" denote brother and sister of the whole as well as half blood. Relationship by step means relationship by marriage.

By order of His Excellency the Governor in Council,

C. GONNE,
Secretary to Government.

BOMBAY CASTLE, *8th January* 1866.

APPENDIX C.

THE PARSI SUCCESSION ACT.

ACT No. XXI. of 1865.

THE following Act of the Governor-General of India in Council received the assent of His Excellency the Governor-General on the 10th April 1865, and is hereby promulgated for general information :—

An Act to define and amend the Law relating to Intestate Succession among the Parsis.

Preamble.

Whereas it is expedient to define and amend the Law relating to Intestate Succession among the Parsis: It is enacted as follows :—

Division of property among widow and children of intestate.

I. Where a Parsi dies leaving a widow and children, the property of which he shall have died intestate[1] shall be divided among the widow and children, so that the share of each son shall be double the share of the widow, and that her share shall be double the share of each daughter.

Division of property among widower and children of intestate.

II. Where a female Parsi dies leaving a widower and children, the property of which she shall have died intestate shall be divided among the widower and such children, so that his share shall be double the share of each of the children.

[1] As to what property a deceased Parsi is considered to have died intestate, see section 25 of the Indian Succession Act.

III. When a Parsi dies leaving children but no widow, the property of which he shall have died intestate shall be divided amongst the children, so that the share of each son shall be four times the share of each daughter.

Division of property amongst the children of male intestate who leaves no widow.

IV. When a female Parsi dies leaving children but no widower, the property of which she shall have died intestate shall be divided amongst the children in equal shares.

Division of property amongst the children of female intestate who leaves no widower.

V. If any child of a Parsi intestate shall have died in his or her lifetime, the widow or widower and issue of such child shall take the share which such child would have taken if living at the intestate's death in such manner as if such deceased child had died immediately after the intestate's death.

Division of predeceased child's share of intestate's property among the widow or widower and issue of such child.

VI. Where a Parsi dies leaving a widow or widower, but without leaving any lineal descendants, his or her father and mother, if both are living, or one of them if the other is dead, shall take one moiety of the property, as to which he or she shall have died intestate, and the widow or widower shall take the other moiety. Where both the father and the mother of the intestate survive him or her, the father's share shall be double the share of the mother. Where neither the father nor the mother of the intestate survives him or her, the intestate's relatives on the father's side, in the order specified in the first Schedule hereto annexed, shall take the moiety which the father and the mother would have taken if they had survived the intestate. The next-of-kin standing first in the same Schedule shall be preferred to those standing second, the second to the third, and so on in succession, provided that the property shall be so distributed as that each male shall take double the share of each female standing in the same degree of propinquity. If there be no relatives on the father's side, the intestate's widow or widower shall take the whole.

Division of property when the intestate leaves a widow or widower, but no lineal descendants.

VII. When a Parsi dies leaving neither lineal descendants nor a widow nor widower, his or her next-of-kin, in the order set forth in the second Schedule hereto annexed, shall be entitled to succeed to the whole of the property as to which he or she shall have died intestate. The next-of-kin standing first in the same Schedule shall always be preferred to those standing second, the second to the third, and so on in succession, provided that the property shall be so distributed as that each male shall take double the share of each female standing in the same degree of propinquity.

Division of property when the intestate leaves neither widow nor widower nor lineal descendants.

VIII. The following portions of the Indian Succession Act 1865 shall not apply to Parsis (that is to say) the whole of Part III., the whole of Part IV. excepting section twenty-five, the whole of Part V., and section forty-three.

Exemption of Parsis from certain parts of the Indian Succession Act 1865.

THE FIRST SCHEDULE.

(1.) Brothers and sisters, and the children or lineal descendants of such of them as shall have predeceased the intestate.

(2.) Grandfather and grandmother.

(3.) Grandfather's sons and daughters, and the lineal descendants of such of them as shall have predeceased the intestate.

(4.) Great-grandfather and great-grandmother.

(5.) Great-grandfather's sons and daughters, and the lineal descendants of such of them as shall have predeceased the intestate.

THE SECOND SCHEDULE.

(1.) Father and mother.

(2.) Brothers and sisters[1] and the lineal descendants of such of them as shall have predeceased the intestate.

(3.) Paternal grandfather and paternal grandmother.

[1] *Memo. by the Secretary to the Parsi Law Association.*—This is intended for brothers and sisters by the father's side. Brothers and sisters by the mother's side are separately specified in item 7 of this Schedule.

(4.) Children of the paternal grandfather, and the lineal descendants of such of them as shall have predeceased the intestate.

(5.) Paternal grandfather's father and mother.

(6.) Paternal grandfather's father's children, and the lineal descendants of such of them as shall have predeceased the intestate.

(7.) Brothers and sisters by the mother's side, and the lineal descendants of such of them as shall have predeceased the intestate.

(8.) Maternal grandfather and maternal grandmother.

(9.) Children of the maternal grandfather, and the lineal descendants of such of them as shall have predeceased the intestate.

(10.) Son's widow, if she have not re-married at or before the death of the intestate.

(11.) Brother's widow, if she have not re-married at or before the death of the intestate.

(12.) Paternal grandfather's son's widow, if she have not re-married at or before the death of the intestate.

(13.) Maternal grandfather's son's widow, if she have not re-married at or before the death of the intestate.

(14.) Widowers of the intestate's deceased daughters, if they have not re-married at or before the death of the intestate.

(15.) Maternal grandfather's father and mother.

(16.) Children of the maternal grandfather's father, and the lineal descendants of such of them as shall have predeceased the intestate.

(17.) Paternal grandmother's father and mother.

(18.) Children of the paternal grandmother's father, and the lineal descendants of such of them as shall have predeceased the intestate.

WHITLEY STOKES,
Offg. Asst. Secy. to the Govt. of India,
Home Dept. (Legislative).

APPENDIX D.

THE JAMSHEDJI JIJIBHAI BARONETCY PATENT.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith: To all to whom these presents shall come, Greeting.

Whereas our late Royal progenitor, King James the First, ordained, erected, constituted, and created a certain state, degree, and dignity, name, and title, of a Baronet with His then Kingdom of England, to endure for ever; and that the said state, title, dignity, and degree of a Baronet should be, and be reputed to be, a middle state, title, dignity, and degree of hereditary dignity between the degree of a Baron and the degree of a Knight. Now, know ye, that We, of our especial grace, certain knowledge, and mere motion, have erected, appointed, and created our trusty and well-beloved Sir Jamshedji Jijibhai, of Bombay, Knight, (a Man eminent for family inheritance, estate, and integrity of manners,) to and into the dignity, state, and degree of a Baronet, and him, the said Sir Jamshedji Jijibhai, for Us, our Heirs and Successors, We do erect, appoint, constitute, and create a Baronet by these Presents, to hold to him, and the Heirs male of his body lawfully begotten, and to be begotten, for ever. We will also, and by these Presents of Our especial grace, certain knowledge, and mere motion, for Us, our Heirs and Successors, do grant unto the said Sir Jamshedji Jijibhai, and to his Heirs males aforesaid, that he, the said Sir Jamshedji Jijibhai, and his said Heirs male may have, enjoy, hold, and take place and precedence by virtue of the dignity of a Baronet aforesaid, and by force of these Presents, as well in all Commissions, Writs, Letters Patent, Writing, Appellations, Nominations, and Directions, as in all

Sessions, Meetings, Assemblies, and Places whatsoever, next, and immediately after, the younger Sons of Viscounts and Barons of this Our United Kingdom of Great Britain and Ireland, and before all Knights, as well of the Bath as Knights Bachelors, and also before all Knights Bannerett now created or hereafter to be created (except those Knights Bannerett which shall happen to be created under the Royal Banners of Us, our Heirs or Successors, displayed in our Royal Army in open War, and the Queen herself being personally present; and also those Knights Bannerett which shall happen to be created under the Royal Banners of Us, our Heirs or Successors, displayed in our Royal Army by the first-born Son of Us, our Heirs or Successors for the time being, being Prince of Wales, there personally present in open War, and not otherwise, for the term of their lives only, and no longer respectively; and also except all Knights of the Noble Order of the Garter, all of the Privy Council of Us, our Heirs and Successors, the Chancellor and Under Treasurer of Our Exchequer, the Chancellor of the Duchy of Lancaster, the Chief Justice of the Queen's Bench, the Master of the Rolls in Chancery, the Chief Justice of the Common Pleas, the Chief Baron of the Exchequer, the Vice-Chancellors, and all and singular Judges and Justices of either Bench, and the Barons of the Exchequer of the degree of the Coif for the time being, who all and singular, by reason of their honorable order and labour, sustained in affairs concerning the State, and the administration of Justice, shall have, take, and hold place and precedence in all places and upon all accounts before all Baronets now created or hereafter to be created, any custom, usage, ordinance, or any other matter to the contrary in any wise notwithstanding). And that the Wives of the said Sir Jamshedji Jijibhai, and of his Heirs male aforesaid, successively and respectively, by virtue of the said dignity of their said husbands, shall have, hold, enjoy, and take place and precedence, as well during the lives of such their husbands as after the deaths of the same husbands, for and during the natural lives of such Wives, next and immediately after the Wives of the Younger Sons of Viscounts and Barons and the Daughters of Viscounts and Barons, and before the Wives of all persons before whom the husbands of such wives by force of these Presents ought to have place and precedence. And in regard that the

said degree of a Baronet is a degree of hereditary dignity, the first-born Son or Heir male apparent and all the rest of the sons and their wives; and the daughters of the said Sir Jamshedji Jijibhai and of his said heirs male respectively, shall have and take place and precedence before the first-born sons and other sons and their wives and the daughters of all Knights of whatsoever degree or order respectively, and also before the first-born sons and other sons and their wives and the daughters of all persons respectively before whom the fathers of such first-born sons and other sons and daughters by force of these Presents ought to have place and precedence, so that such first-born sons or heirs male apparent and their wives, as well during the lives as after the deaths of their said husbands, for and during their natural lives; and such daughters (those daughters following immediately and next after the wives of the first-born sons of such Baronets) shall have and take place and precedence before the first-born sons and the wives of the first-born sons of every Knight of what degree or order soever; and that the younger sons of the said Sir Jamshedji Jijibhai and of his said heirs male and their wives successively and respectively, as well during the lives as after the deaths of their said husbands for and during their natural lives, shall, in like manner, have and take place and precedence next and immediately after the first-born sons and the wives of first-born sons, and before the younger sons and the wives of the younger sons whatsoever of Knights aforesaid. We will also, and do by these Presents for Us, our Heirs and Successors, grant that the said Sir Jamshedji Jijibhai and his heirs male aforesaid shall be named, appealed, called, plead, and be impleaded by the name of Baronet, and that the style and addition of Baronet shall be put at the end of the name of the said Sir Jamshedji Jijibhai and of his said Heirs male in all our Letters Patent, Commissions, and Writs, and all other Charters, Deeds, and Letters, by virtue of these Presents, as the true, lawful, and necessary addition of dignity. We will also, and by these Presents, for Us, our Heirs and Successors, do ordain that before the name of the said Sir Jamshedji Jijibhai and of his Heirs male aforesaid successively, in English speech and in all English writings shall be used and set this addition (to wit) Sir; —and that in like manner the Wives of the said Sir Jamshedji

Jijibhai and of his said Heirs male shall use, have, and enjoy this appellation, to wit, Lady, Madam, and Dame respectively, according to the manner of speaking. And, moreover, of Our more abundant grace and of Our certain knowledge and mere motion, We have granted, and by these presents for Us, our Heirs and Successors do grant unto the said Sir Jamshedji Jijibhai, and to his Heirs male aforesaid, that they and their descendants shall and may bear either in a Canton in their Coat of Arms, or in an Escutcheon, at their pleasure, the Arms of Ulster, to wit a Hand Gules or Bloody Hand in a Field Argent; and that the said Sir Jamshedji Jijibhai, and his Heirs male aforesaid, successively and respectively, shall and may have place in the Armies of Us, our Heirs and Successors, in the Troop nigh to the Banner of Us, our Heirs and Successors, in defence of the same, which is the middle station between a Baron and a Knight. And further, We do hereby grant that the said Sir Jamshedji Jijibhai, and his Heirs male aforesaid, shall have two Assistants of the body to support the Pall, one principal Mourner, and four Assistants to the same principal Mourner in their Funerals, to have, hold, use, and enjoy the same state, degree, dignity, style, title, place, and precedence with all and singular the privileges and other the premises before granted to the said Sir Jamshedji Jijibhai and his said Heirs male of his body lawfully begotten, for ever. Willing and by these Presents for Us, our Heirs and Successors granting, that he, the said Sir Jamshedji Jijibhai and his said Heirs male, and every of them successively, shall and may bear, and have the said name, state, degree, style, dignity, title, place, and precedence with all and singular the privileges and other the premises. And that the said Sir Jamshedji Jijibhai and his said Heirs male, and every of them, shall successively be held Baronets in all things, and shall be treated and reputed as Baronets. And further; of Our more especial grace, certain knowledge, and mere motion, We have granted, and do by these Presents for Us, our Heirs and Successors, grant to the said Sir Jamshedji Jijibhai and his said Heirs male, that they and their said Heirs male respectively shall for ever hereafter have, hold, and enjoy their place and precedence among all Baronets of England, Scotland, Great Britain, Ireland, and the United Kingdom of Great Britain and Ireland, heretofore created and here-

after to be created, according to the priority and seniority of his creation of a Baronet aforesaid, and not otherwise nor in other manner. And moreover, of Our more abundant grace and of Our certain knowledge and mere motion, We have granted, and do by these Presents for Us, our Heirs and Successors, grant unto the said Sir Jamshedji Jijibhai and his said Heirs male, that neither We, nor Our Heirs or Successors, will hereafter erect, ordain, constitute, or create within this Our United Kingdom of Great Britain and Ireland, any other degree, order, name, title, style, dignity, or state, nor give or grant place, precedences, or pre-eminence to any person under or below the degree, dignity, or state of a Baron of Parliament of this Our United Kingdom of Great Britain and Ireland, who shall be, or may be, or accounted, used, or reputed to be, superior or equal to the degree, dignity, or place of a Baronet aforesaid; nor shall any person under the degree of a Baron (except before excepted), by reason or colour of any constitution, order, dignity, degree, office, service, place, business, custom, use, or other thing whatsoever, now or hereafter have, hold, or enjoy, place, precedence, or pre-eminence, before a Baronet aforesaid, but that as well the said Sir Jamshedji Jijibhai and his said Heirs male, as the wives, sons, daughters, and the wives of the sons of the said Sir Jamshedji Jijibhai and of his said Heirs male respectively, from henceforth for ever, shall freely and quietly have, hold, and enjoy their said dignity, place, precedence, and privilege before all persons, (except before excepted) who shall hereafter be created of such degree, state, dignity, order, name, style, or title, or to whom the title, place, precedence, or pre-eminence as aforesaid, shall be given or granted, or who shall claim to have, hold, or enjoy any place or precedence by reason or colour of any constitution, order, dignity, degree, office, service, place, business, custom, use, or any other thing whatsoever, and before their wives and children respectively, according to the true intent of these Presents, without the hindrance of Us, our Heirs or Successors, or any other persons whatsoever, saving nevertheless and always reserving to Us, our Heirs and Successors, full and absolute power and authority to continue and restore to any person or persons from time to time such place and precedence as at any time hereafter shall be due to them, which by any accident or

occasion whatsoever shall hereafter be changed, anything in these Presents, or any other cause or respect whatsoever to the contrary thereof notwithstanding. We will, moreover, and do by these Presents for Us, our Heirs and Successors, grant and appoint, that if any doubts or questions as to any place, precedence, privilege, or other thing touching or concerning the said Sir Jamshedji Jijibhai and his said Heirs male, and their wives, the first-born sons and their wives, the younger sons, daughters, and wives of the younger sons, or any of them, shall hereafter arise, which neither by these Our Letters Patent nor by other Letters Patent heretofore made in this behalf are determined, such doubts or questions shall be determined and adjudged by and according to other such rules, customs, and laws (as to place, precedence, or other things concerning them,) as other degrees of hereditary dignity are ordered, governed, and adjudged. Lastly, We will, and do by these Presents for Us, our Heirs and Successors, grant to the said Sir Jamshedji Jijibhai and his said Heirs male, that these Our Letters Patent, or the enrolment thereof, shall be in and by all things good, firm, valid, sufficient, and effectual in the Law, as well against Us, our Heirs and Successors, as against all others whomsoever according to the true intent of the same, as well in all our Courts as elsewhere wheresoever. We will also, and by these Presents grant to the said Sir Jamshedji Jijibhai, that he may and shall have these Our Letters Patent duly made and sealed under Our Great Seal of Our United Kingdom of Great Britain and Ireland, without fine or fee, great or small, to be for the same in any manner rendered, done, or paid to Us, in Our Exchequer or elsewhere to Our use. In Witness whereof, We have caused these Our Letters to be made Patent. Witness Ourself at Westminster, the Sixth day of August, in the Twenty-first year of Our Reign.

By Warrant under the Queen's Sign Manual.

C. ROMILLY.

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